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.. OF ..
TEMPERANCE

(ABRIDGED EDITION)

BY

Dr. and Mrs. Wilbur F. Crafts

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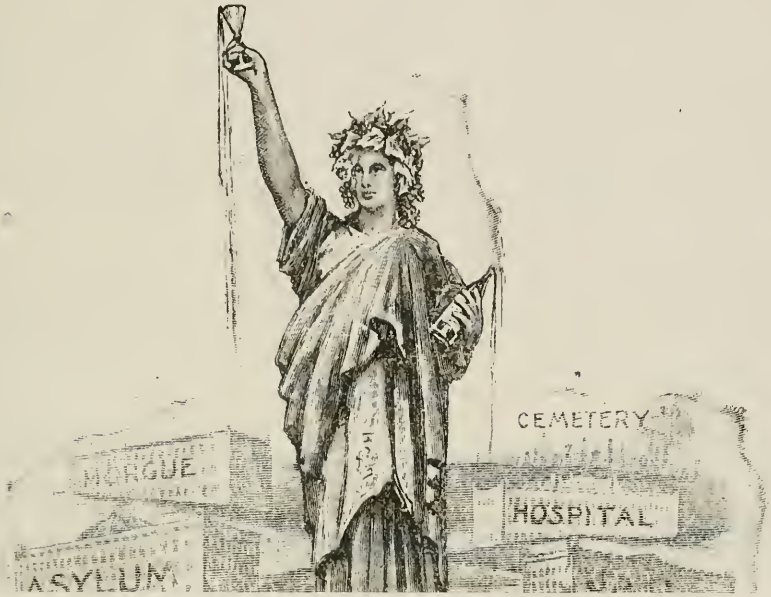
World Book of Temperance

TEMPERANCE LESSONS

BIBLICAL HISTORICAL SCIENTIFIC



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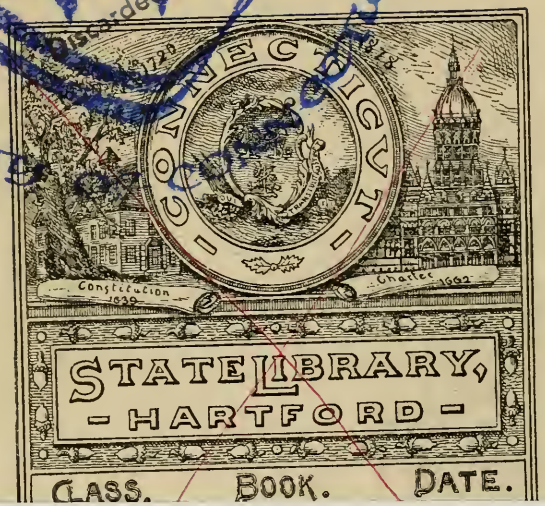
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TEMPERANCE LESSONS

BIBLICAL HISTORICAL SCIENTIFIC

"LIBERTY" DARKENING THE WORLD.
With apologies to Bartholdi, the designer of the famous statue at the entrance of New York Harbor.

BY DR. AND MRS. WILBUR F. CRAFTS,
Teachers of New York Christian Herald Million Bible Class

REVISED AND ENLARGED EDITION, 1909.

THE INTERNATIONAL REFORM BUREAU, 206 PENNSYLVANIA AVE., S. E., WASHINGTON, D. C.

Northwestern
Junior College and Academy
Orange City, Iowa

JESUS CHRIST: To this end was the Son of God manifested that He might destroy the works of the devil. (1 John 3: 8.)

MRS. MARY H. HUNT: The star of hope of the temperance reform is over the schoolhouse.

EX-SENATOR HENRY W. BLAIR, U. S. 1907: The temperance movement must include all poisonous substances which create or excite unnatural appetite, and international prohibition is the goal.

INTERNATIONAL SUNDAY-SCHOOL CONVENTION, LOUISVILLE, KY., U. S. A., 1908: We rejoice that the Sunday-school host has had so vital a share in abolishing the accursed traffic [in many States and towns] by faithful education of the coming generation in Christian principles, and in economic fact seen in the light of those principles. We desire to urge upon Sunday-schools everywhere a consciousness of the strategic position that the Sunday-school holds in the campaign, and to commend to all such schools the most careful and thorough teaching of the Quarterly Temperance Lessons, and co-operation with other agencies in establishing habits of total abstinence and abolishing the liquor traffic.

CARDINAL MANNING: The chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating drink. I know of no antagonist to that good Spirit more subtle, more stealthy, more ubiquitous than intoxicating drink. Though I have known men and women destroyed for all manner of reasons, yet I know of no cause that affects man, woman, child, and home with such universality of power as intoxicating drink.

REV. G. CAMPBELL MORGAN, D.D., London, 1908: If at this crisis the Church of God does not speak, then she is guiltily silent, and the issue will be her own condemnation and undoing in the days that lie ahead. We must remember when Christ challenged evil, evil challenged Christ. We must remember that the plea of the devil as he faced Christ was this: Let us alone; what have we to do with Thee? What was Christ's answer? He rebuked the unclean spirit and demanded that he should come out, and, in coming out, the spirit cast the man to the ground and rent him. Before this demon comes out there will be much rending. . . I know the difficulty of this problem. The difficulty of it is that we are not willing, we Christian men and women, to submit this whole question to the simple arbitration of the Christian ideal.

REV. THEODORE L. CUYLER, D.D., Ex-President of The National Temperance Society, U. S.: If Jesus Christ established this church for the very purpose of saving human society from its sins, then the hugest sin should command the church's most serious attention. For the Christian church to ignore the drink evil is as absurd as for the West Point Military Academy to ignore the use of artillery, or for a medical college to ignore the treatment of fevers.

CLINTON N. HOWARD, Rochester, U. S. A., in address to Preachers' Meeting there, 1908: A religion that leaves the saloon undisturbed, unattacked, is not worthy to be called after the name of Jesus Christ. This ethical wave against the saloon has come like a hurricane upon the deck of a pirate ship. There is but one explanation; Jesus Christ is walking across the American Continent; every place His holy foot is lifted leaves a dry spot. And its meaning is, the liquor traffic must and shall be destroyed. In the name of Jesus Christ, the King, the saloon must die.

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Crafts, Wilbur Fisk
N. Y. 27 1922

PUBLISHER'S PREFACE.

11TH THOUSAND, 1909.

The authors of this book have been leaders for many years both in temperance work and Sunday-school work, and so are qualified to prepare a book that brings these two interests together. For ten years they have been teaching the "Christian Herald Million Bible Class," which is the largest Sunday-school class in the world. Previously they had been regular lesson writers in The Sunday-School Times and other periodicals.

Mrs. Crafts is the Sunday-school Superintendent of the World's Woman's Christian Temperance Union, and it is her special mission to promote the teaching of the Quarterly Temperance Lessons all over the world. This book is, therefore, directly in the line of her official duties, though it has been prepared for a wider constituency, including colleges and public schools, and civic clubs of many kinds.

Dr. Crafts has been a temperance lecturer since 1867, when he made his first temperance address as a youth in college. He has long been connected with the leading temperance societies. He was the founder and is now the Superintendent of The International Reform Bureau, which promotes temperance and other reforms in many lands, and has taken a part second to none in the recent anti-opium victories in three continents. He is the author of thirteen moral measures that have passed Congress, and of several successful books on moral and social reform.

This book has been prepared as a labor of love, and all that is received by the sale of it is to be put into its improvement and free circulation in all parts of the world.

As this book seeks to bring the great army of earnest Sunday-school people into intelligent contact with the liquor problem as one that vitally concerns the young, another book, prepared by the same authors and publishers, "Intoxicating Drinks and Drugs" (see last cover), aims to bring to those interested in missionary work a clear vision of the fact that their work cannot be done effectively abroad or at home without giving due attention to the supreme hindrances of missions, the white man's rum and opium. That book is mostly made up of matter not duplicated in this book, but scarcely less adapted than this for use in Sunday-schools. Both books, with full indexes, place at hand such material as temperance evangelists and sociologists and civic reformers need in their manifold work.

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TEMPERANCE IN SUNDAY SCHOOLS AND PUBLIC SCHOOLS.

DR. JOSEPH COOK, LL.D., in Boston Monday Lecture, March 10, 1879:

*The most effective international society of our time is the Sabbath-school. * * * The international Sabbath-school lessons are weaving nations into unity, and creating a spirit which*

DR. JOSEPH COOK, LL.D.

*practically makes one body of all evangelical denominations. What I want is the word regeneration uttered early as the commencement of temperance reform, and uttered by the international power of the Church, so that the whisper of science on this theme may be heard around the globe. There are many ways of grasping a vine on a trellis-work. You may seize the tendril here, or the grape-cluster there; but your better way is to lay hold of the vine by the trunk near the earth, if you would secure at once all its branches. There are three great words in the temperance reform: legislation, abstinence, regeneration. If I understand the theme at all, only he has hold of the trunk of the vine of reform who seizes upon personal regeneration as his central idea. The church which does most for the child will have most influence with the family. Seize upon any corner of the web of society and draw it out of its tangles, and you will ultimately draw out of tangles every part of the web of the world. But the corner from which the tangles unravel the most easily we call the child. The Sabbath school is the grappling-hook between the loyal under the Supreme Theocracy and the disloyal. * * * Show the children Sinai; show the children both the revealed and the natural divine laws; show the children Calvary; let them bow down in total self-surrender before God, as both Redeemer and Lord; and, with their hands locked internationally as now, He will bring the whole planet out of * * * intemperance, out of sensuality, and so near His own heart that the beating of His pulses will become the marching-song of the ages."*

MRS. EDITH SMITH DAVIS, A.M., Litt.D., Director of the Bureau of Scientific Temperance Investigation, and Superintendent of the Department of Scientific Instruction of the World's Woman's Christian Temperance Union, writing of the public schools:

"The child must be protected in his physical development by the knowledge of the truth concerning alcohol. He must know that it inflames the stomach, hardens the brain tissues, weakens the blood vessels, impoverishes the blood, retards the elimination of waste matter, dims the eye, dulls the hearing, and creates throat, lung, kidney and liver diseases. These truths must be given simply, continuously and pedagogically."

AUTHORS' INTRODUCTION.

The Son of God was manifested that He might destroy the works of the devil. The Church was organized that it might be the successor of Christ. Can any one imagine the works of the devil destroyed while the liquor habit and the liquor traffic remain? And will any one claim that the churches generally have made efforts to "destroy" these supreme evils proportionate to the efforts the Satanic forces have successfully made to perpetuate and extend them? The word of a quaint saint to a sleepy church is appropriate: "'If you were as much in earnest as you ought to be you would *work like the devil.*"

The temperance organizations are only volunteer scouting parties, whose plucky skirmishes have delayed, but have not stayed the onward march of intemperance and its allies. During the last half century, in which more temperance societies have been organized in the United States than in all other countries and centuries, the consumption of liquors has advanced every year, except during financial panics, until from four gallons per capita in 1844 it was twenty-three in 1907.

It ought by this time to be clear that nothing less than the main army of the Church of God can win decisive victories over these mighty enemies of God and man. It ought to be evident also that it is not enough to "get right with God." That is indeed "the first and great commandment." But "the second," said Christ, "is like unto the first"—like it in importance, and should receive "like" attention: Get right with men. The first commandment puts us right with God personally, but the second is needed to right the more complicated social relations of men in business and politics and pleasure, which can be done only by education and organization.

THE ONLY GENERAL RECOGNITION OF THIS SECOND HEMISPHERE OF SOCIAL ETHICS IN THE REGULAR SCHEDULES OF THE CHURCHES OF THE WORLD IS THE QUARTERLY TEMPERANCE LESSON. It has won four places in the church year, not by the votes of ecclesiastical bodies, but by the votes of the International Sunday-school Association.

In the far future, Dr. Frances E. Willard, so long the leader of the Woman's Christian Temperance Union, will probably be even more honored for introducing the Quarterly Temperance Lesson into the Sunday-schools, and so into the churches of the world. Earnest effort has been needed ever since, in which the authors of this book have led, to "hold the fort." Surely those good men who have lightly proposed to surrender these temperance lessons, or have taught them half heartedly, have not seen the great importance of these

FRANCES E. WILLARD, LL.D.

strategic positions in which social ethics, so long barred out of the regular church activities, has achieved at least standing room.

We suggest that each Quarterly Temperance Lesson be supplemented by a temperance sermon, a prayer meeting conference on the same problem, and a civic revival in which the moral forces of a whole town or city shall use the same continuity of meetings for social regeneration as has been so long and effectively used for individual conversions.

One reason why temperance lessons have not been more appreciated is that many teachers assume that respectable children are in no danger; but *they are*—and in any case should be trained to fight what Christ came to "destroy." Another difficulty has been that most lesson writers and teachers have not had at hand, in compendious form, sane expositions and accurate statistics and timely illustrations to make temperance lessons interesting and effective.

This book is a modest effort to meet that want through lessons adapted for use in all continents, not in Sunday-schools alone, but in all other schools, and in out of school temperance education extension.

Many of these lessons were first taught in our "Christian Herald Million Bible Class," and we are indebted to its proprietor, Dr. Louis Klopsch, for permission to reprint these lessons, with their artistic illustrations. Much has been added, and all is fraternally submitted for worldwide use.

WILBUR F. CRAFTS.
SARA J. CRAFTS.

Washington, D. C., Oct. 12, 1908.

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Scientific Temperance Education.

Alcohol is one of the greatest benefactors of humanity in the manufacture of ether, chloroform and other anesthetics, but as a drink it is a relic of barbarism. The day is not far away when all the distilleries of the country will be needed to manufacture it for purposes of light, heating and power.—**Dr. T. D. Crothers.**

1. Water, fruit juices and milk the natural drinks, 17, 20, 22, 23, 30, 32, 34, 36, 37, 50, 65, 69, 102.
2. Alcohol not a beverage or fluid required by the body, 102; but a poison, 59, 122, 127; which produces other poisons when taken in the body, 72.
3. It is not a food or nutrient, but impairs digestion, 23, 65, 69, 70, 73, 75.
4. It is not a stimulant (except as it inflames the lower nature, 14, 27, 33); but a narcotic, 35, 36, 65, 76, 122, 131, 189.
5. As a narcotic it has a dulling effect on the nerves and brain, 11, 14, 65, 71, 77, 78, 123, 181, 194, 228, 265.
6. It befogs the judgment and weakens other mental powers, 30, 46, 51, 63, 71, 77, 78, 94, 123, 124, 187, 188.
7. It dims the physical and moral vision, 10, 12, 30, 50, 72, 73, 78, 94, 126, 207.
8. It causes accidents, 71, 72, 75, 104.
9. It does not strengthen, but weakens, 23, 37, 50, 65, 77, 131, 186, 187, 233, 235; and is therefore tabooed by athletes, 14, 19, 45, 49, 70, 80, 103, 266.
10. Because it injures body, mind and morals, employers require abstinence among their men to an increasing degree, 14, 30, 45, 46, 49, 77, 93, 99.
11. It injures general health, 59, 63, 69, 70, 98, 102, 104, 121, 131, 190, 235.
12. It lessens resistance to disease, 20, 76, 104, 121, 123; and hinders recovery in cases of surgery, 20, 65.
13. It promotes tuberculosis and other diseases, 65, 76, 122, 123, 131.
14. It accelerates degeneracy, 65, 77, 124, 131.
15. It shortens life, as shown by mortality and life insurance statistics, 14, 21, 45, 104, 121, 122, 131.
16. Alcohol as a medicine gradually being given up, 34, 65, 73, 76, 231, 232; by some successful physicians altogether, because there are less dangerous substitutes, 247; by many more used cautiously as a powerful drug, 23, 241, 242, 245.
17. Tobacco also harmful, 93, 103, 126, 155, 183, 223, 267.

Although this book is more directly designed for Sunday-school teachers, it will be seen from this index that it is calculated to be scarcely less helpful to those public school teachers who are required by law to teach hygiene for forty hours or so a year, with special reference to alcohol and tobacco, for which teaching this book will provide not only the very latest scientific experiments, attractively described, but also many historical and Biblical illustrations and others from daily life, that will popularize these required lessons, which every teacher should use with a sense of responsibility and privilege, since many a boy's success—many a girl's also—will turn on her fidelity.

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*International Sunday-school Temperance Lessons for 1909 are: June 27, Rom. 13: 8-14; Sept. 26, 1 Cor. 10: 23-33; Nov. 28, Rom. 14: 10-21.

For 1910 the lessons are: Feb. 20, Matt. 7: 1-12 (treating Golden Rule as basis of temperance, which closely accords with lesson above on Rom. 13); May 8, Prov. 23: 29-35; Sept. 25, Gal. 5: 15-26; Nov. 13, Matt. 26: 17-30 (a lesson on "Watchfulness," to which lesson above on Luke 12 is devoted).

CIVIC RIGHTEOUSNESS PRELUDE.

The International Sunday-school Convention has suggested that Temperance Sunday should deal with civic righteousness, not temperance alone.

Supt. (or Pastor) : What is civic righteousness?

Asst. Supt. (or school) : It is doing right in matters of government; the citizen doing right in every vote, the State in every law.

Supt. In what words are Christians required by their Master to perform their duties to government as well as their duties to God?

Asst. Supt. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

Supt. What is the practical meaning of that law, and the deeper one on which all law is based, "Thou shalt love God and thy neighbor"?

Asst. Supt. All these divine laws aim to establish RIGHT RELATIONS—right relations between man and God, first; then between man and man, the double relation that constitutes religion.

Supt. And what does government have to do with securing these right relations?

Asst. Supt. Government, so far as it uses force and penalty, aims only to establish right relations between man and man.

Supt. What does civic righteousness require of a Christian citizen and a "Christian nation" in the matter of temperance, in view of the fact that intemperance, more than almost anything else, destroys "right relations" between man and man? Do any of the Ten Commandments condemn our drinking usages or our drink traffic?

Alcohol is the Decalogue's worst foe, and abstinence is its best friend. But it is a great error to suppose there are only ten commandments. Surely New Testament commandments are no less binding, and one of them, formerly mistranslated, is, "Abstain from every form of evil."

Supt. Have teachers and religious teachers any right to teach temperance?

Asst. Supt. Surely we ought to teach what our churches have so often approved by resolutions, even if we had not stronger reasons in our Bibles, in whose pages prophets and apostles reasoned with kings of "righteousness, temperance and a judgment to come."

Supt. For kings there was a "judgment to come," but is there a judgment day for governments and for nations?

Asst. Supt. Their judgment days, the Bible teaches, come in this world, and every great world empire of antiquity has undergone sentence of death for its sins. Not one government since the world began has flourished a thousand years. It was not to an individual but to a nation that revival text was first spoken, that would be most appropriate for a civic revival to save a whole city, "Prepare to meet thy God, *O Israel!*"

Sacrificing Future Good for Present Appetites.

Genesis 25: 27-34; 27: 19-27.

27 And the boys grew: and Esau was a skilful hunter, a man of the field; and Jacob was a quiet man, dwelling in tents. 28 Now Isaac loved Esau, because he did eat of his venison: and Rebekah loved Jacob. 29 And Jacob boiled pottage: and Esau came in from the field, and he was faint: 30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. 31 And Jacob said, Sell me first thy birthright. 32 And Esau said, Behold, I am about to die: and what profit shall the birthright do to me? 33 And Jacob said, Swear to me first; and he sware unto him: and he sold his birthright unto Jacob. 34 And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: so Esau despised his birthright.

---

19 And Jacob said unto his father, I am Esau thy first-born: I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. 20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because Jehovah thy God sent me good speed. 21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. 22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. 23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. 24 And he said, Art thou my very son Esau? And he said, I am. 25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. 26 And his father Isaac said unto him, Come near now, and kiss me, my son. 27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which Jehovah hath blessed.

NOTE.—We insert as the best critical commentary on these lessons the American Revised text, representing ten years' work of the one hundred foremost Hebrew and Greek scholars of the English-speaking world—the points in which the American scholars differed being in preference for accuracy even where some conservative ecclesiastical tradition was involved. We assume that Sunday-school teachers need little more of exposition, and devote these lessons chiefly to application and illustration by which these old truths may be fitted to present needs.

GOLDEN TEXT: *The priest and the prophet reel with strong drink . . . they err in vision, they stumble in judgment.*—Isa. 28: 7.

Here are stories of two hunts of Esau, the twin brother of Jacob, both sons of Isaac and Rebekah. By a moment's precedence Esau was the elder and so entitled to the "birthright," which carried about the same privileges that pertain to the elder son in a noble British family—the largest share of the family estate and the family honors, and, in the Abrahamic line, a special blessing of God also for this world and the other. Such was the priceless gem that the reckless hunter, Esau, possessed, but did not prize, being absorbed in the pleasures of the passing moment. Returning hungry from the hunt, he found the quiet, agricultural, home-keeping Jacob cooking some savory soup of red lentils, and earnestly appealed for a share of it. Jacob replied, "I will trade my soup for your birthright." It was as if he had said, "I will give you fifteen minutes enjoyment of fifteen cents worth of soup if you will give me your future." And Esau accepted, made the hard bargain, saying to his conscience and his judgment because he felt a little hungry and faint, "Behold I am about to die, and what profit shall the birthright do to me?"

It is one of the most incredible stories of the Bible, yet no skeptic ever challenged it, for young and old are repeating every day, in every

town, that wicked and foolish exchange of future good for present enjoyment of appetite or passion. In every city every day there are even children of godly parents, who, for fifteen minutes of sinful pleasure, will give future health and happiness, the respect of men and the blessing of God for both worlds.

There is not a word about intoxicants in this part of the story, and the superficial method of selecting as temperance lessons only passages where wine or drunkenness is specifically mentioned, has prevented the assignment of this story for a temperance lesson. But it goes to the very root of the trouble, and although not even gluttony is alleged in this story it reveals the very characteristic of human nature that enables the liquor dealers of to-day to lure the generous Esaus of our time into bargaining away property and health and hope and Heaven for a momentary excitation.

Blinded by Wine.

Again, some time later, Esau returns from the hunt, expecting to steal from his brother the birthright he has sold. But his treachery has been checkmated by his brother's treachery. Dishonesty has been defeated by lying. Isaac had sent Esau to the hunt with the promise that he should have the birthright blessing when he returned and once more delighted his father's appetite with a feast of deer meat. In Esau's absence Jacob has successfully impersonated him by cooking a kid, whose meat he declares to be the expected venison, and by putting the kid's soft hair on his hands, that they may feel like Esau's, and by dosing his father with wine that all his senses and his judgment may be the more easily fooled, Jacob has secured the birthright blessing, and Esau, whose bad bargain is thus confirmed, in all his life, "found no place for repentance, though he sought it diligently, with tears."

The deeper temperance teaching of this story is the misleading influence of appetite, even in eating, when it leads to the sacrifice of future good, as in Esau, or to unwise choice of favorites, as in Isaac. But the use of wine to deepen the blindness of Isaac is significant, even though Jacob did not know as fully as modern scientists, or even as well as Isaiah, that it makes men "err in vision and stumble in judgment." That is why bad men used to treat before a trade. Julia Colman, in "The Independent" for March 22, 1894, gives numerous instances where auctioneers and salesmen, by dosing prospective purchasers with wine and beer, have led them to offer many times the value of the goods. When a Christian man, about to sell a standing forest years ago, refused to supply liquors to the crowd, as was then usual, the auctioneer said, "I am sorry, for the trees look larger and men feel more generous when they have been drinking, and you will get lower prices by omitting the drink." It reminds us of the custom in China to order one scale to sell by and another by which to buy. No less unjust is the man who uses drink to increase his selling price; no less foolish the buyer who accepts drink when it is so manifestly at his own cost.

Here is an experiment by Dr. McCulloch to show how alcohol dulls the perceptions:

"Hold a mouthful of spirits—whiskey, for instance—in your mouth for five minutes, and you will find it burns severely; inspect the mouth, and you will find it inflamed. Hold it for ten or fifteen minutes, and you will find that various parts of the interior of the mouth have become

ISAAC, DECEIVED BY JACOB. (See Commentary on Gen. 25.)

blistered; then tie a handkerchief over the eyes, and taste, for instance, water, vinegar, milk, or senna, and you will find that you are incapable of distinguishing one from another. This experiment proves to a certainty that alcohol is not only a violent irritant, but also a narcotic."

Abrahams of To-day.

The Bible reveals not only the divine nature, but also human nature. As in Christ we behold God, in other Bible characters we should find our own portraits for warning and encouragement. Everybody in the Bible and everybody in the census is either an Abraham, an Isaac, a Jacob, or an Esau. In every age and in every community Abrahams are few, often solitary. You are not an Abraham unless you "dare to stand alone" for the right. Surely you are not an Abraham if you say, "When you are in Rome do as the Romans do." Abraham in Ur refused to err as all the other people erred in their idolatry and its accompanying wickedness. Idolatry then usually included both drink and lust, the worship of Bacchus and Venus under many names. He dared to be out of fashion when fashion was lewd, as it often is to-day in dress and dance. The Abrahams have this pre-eminent characteristic, they lead individually in the right instead of being led by the crowd in the wrong. "How much is a man better than a sheep?" Not much, except here and there an Abraham. The story is pertinent here of the flock of sheep, of which one

leaped through a low place in the stone wall and fell into an empty well just beyond. Every one of the flock made the same leap and fell into the same well, from which they were dragged out, some wounded, others dead. "All we like sheep have gone astray," in blind imitation of the crowd we are in.

Temperance Votes Not Lost.

Let me quote a temperance message, suggested by Abraham's practical faith, from the great temperance orator, Hon. John G. Wooley, whose lectures are largely Bible expositions that show how many passages of the Bible, that say nothing of wine, bear on the temperance warfare. No one who had read his lectures could have said, as did a former secretary of the Sunday-School Lesson Committee, that there were not twenty-four passages in the Bible suitable for temperance lessons:

"Four words answer all arguments. 'We must be politic,' says one. 'Not with my bottle.' 'They will have it.' 'Not from my bottle.' 'It will always be drunk.' 'Not from my bottle.' 'Men have a right to drink.' 'Not from my bottle.' 'It will be sold on the sly.' 'Not from my bottle.' Perhaps the saloon is to go on. I am not bound to abolish it, but only my interest in it. There are millions of voters in the United States; I'll vote my fraction right, and every time I vote I'll carry my share of that election as long as God is alive. That may not do the saloon any harm, but will be good for me. I am not bound to be successful, but I am bound to be true. A square man is never wrong side up. 'My vote won't count?' Listen: "Abraham believed God and it was counted.'"

It is not so hard to find

Modern Isaacs,

the gentlemen and gentlewomen, constitutionally quiet and peaceful, who do neither so much good nor so much evil as the more strenuous Abrahams. Isaac, in an age of polygamy, had but one wife, and in a period when war was frequent never drew the sword. About the only faults told of him are: that he lied about Rebekah to the Philistines, forgetting how such "a lie to save life" on the lips of his father in Egypt had made matters worse; and that he showed a foolish partiality in his family; and that he was an ancient illustration of that true saying of the wicked to-day, that "good people are easily fooled," which was due in the story under discussion not only to blindness and senility, but still more to the wine that he foolishly took from Jacob, who knew it would make him blinder yet. Isaacs may be found by the million to-day. Even bad business that can put enough money into print, can make them think they need poisonous and fraudulent medicines, or convince them that an acknowledged curse by another name is a blessing. If you are an Isaac add to your goodness wisdom.

Modern Jacobs.

The Jacobs abound on our business streets, the professedly Christian merchants, in whose hearts conscience and covetousness are ever wrestling—so well pictured in Howells' New England stories. It was hard work for these Jacobs of to-day to get and save their money, and it is harder to spend, and especially to give it away. And yet they feel that it is their duty to give to the very ends of the earth, and they do. But they can hardly claim the Bible promise, "The Lord loveth the cheerful giver."

May these Jacobs of to-day get such a vision of God, such a touch of Christ, that conscience and courage shall make them conquering Israels.

"THEY WERE EATING AND DRINKING WHEN THE FLOOD CAME." (See Commentary on Gen. 9: 20.)

The Esaus of To-day

are all about us—those who sacrifice future health and honor to present appetites and passions. The Bible calls him who thus trifles with his sacred possibilities, a "profane person" (Heb. 12: 16). It would seem incredible that a man thirty years of age really sold the headship of the family and the major part of his father's great estate for a few minutes enjoyment of a dish of soup, if that history was not repeating itself all about us every day. Thousands of young men and young women every day sacrifice health and reputation and length of days and eternity for a few minutes of sinful pleasure, like the drunkard who would

Sell out Heaven for something warm,
To stop that horrible inward shrinking.

Alcohol Blights the Home.

There are two lessons that stand out in this story: 1, Alcohol blights the home; 2, Alcohol blights the young man's future,

All references to intoxicants in Genesis find their sad unity as illustrations of the blight they bring to the home. See Noah dishonored before his sons—a good man and a preacher of righteousness intoxicated on "domestic wine"—an instructive story for those who think wine is a good cure for drunkenness, especially if it is handled by men of "good moral character." Speaking of Noah brings up the flood, and the worse flood of drink.

That since has overwhelmed and drowned
Far greater numbers on dry ground
Of wretched mankind one by one
That e'en the flood before had done.

Sir Thomas Lipton, the yachtsman, warns young men that "corkscrews have sunk more people than cork jackets ever saved." Then see Lot, who went to Sodom "a righteous man" but willing to risk his own morals and those of his family to get rich, dishonored before and by his daughters, who knew even then what Forel has shown so conclusively in a twentieth century book ("Die Sexuelle Frage"), that liquors promote lust. He says: "Between seventy-five and eighty per cent. of the sexual crimes against persons are, according to the striking and trustworthy statistics of Germany, compiled by Dr. Baer, of Berlin, due to alcohol."

Alcohol brought trouble to the homes of three of the best men named in Genesis—Noah, Lot and Isaac—and all the ages since, despite those horrible examples that should have kept it from all other homes, it has been the supreme curse of the family. As God said that in Abraham all the families of the earth should be blessed, so in alcohol families of every country and of every century have been cursed.

Alcohol Blights the Young Man's Future.

As Esau's sacrifice of future good for the momentary pleasures of appetite filled his future with "tears," so many a young man's life has been switched off the main line into wreck by one yielding to appetite or passion. We shall come to another instance of the shipwreck of a soul by appetite in the tragic death of the sons of Aaron, Nadab and Abihu (see page 25). They were as foolish as they were wicked thus to blight their promising careers.

The use of intoxicants by young men to-day is yet more foolish, for fifty-one per cent. of the employers in the United States discriminate in favor of employees who keep the fuddling alcohol away from their brains.

Why are young men so indifferent to the voice of science which, in every insurance examination, proclaims emphatically that even the most moderate tippling shortens life? Half a century's experience in classifying abstainers and moderate drinkers separately in British companies shows that an abstaining young man averages twenty to thirty per cent. longer duration of life than even those very moderate drinkers who are able to get insurance. Insurance presidents testify to remarkable mortality, not only of whiskey drinkers, but also of the beer drinkers, who are often regarded by superficial friends as "the very picture of health."

Athletics Teach Abstinence.

Athletics also teach abstinence. In the course of a speech in 1904 Lord Charles Beresford, the great British admiral, said, "When I was a young man I was an athlete. I used to box a great deal, ride steeplechases and races, play football and go through a number of competitive sports and pastimes. When I put myself into training, which was a continual occurrence, I never drank any wine, spirits or beer at all, for the simple reason that I felt I could get fit quicker without taking any stimulants. Now I am an older man, and have a position of great responsibility, often entailing quick thought and determination and instant decision, I drink no wine, spirits or beer, not because they do me harm, not because I think it wrong to drink, but simply because I am more ready for any work imposed upon me day or night; always fresh, always cheery and in good temper."

The Foe of Labor.

It is especially foolish for any great employer to favor the liquor traffic. Even in the Congo, whose adminis-

tration seems to disregard so many other laws of God and man, the international prohibitory law is well enforced, because it is so clearly seen that if the negro workmen get rum they will bring in less rubber. So everywhere it is true that intoxicants are the foe of honest trade, in that they decrease both the producing and buying power of workmen, and kill off the very buyers themselves.

We may fitly close this lesson with the appeal of Hon. John Burns, of the British Cabinet, greatest of labor leaders, to his fellow workmen, to refuse the mess of pottage that endangers their birthright in the keen industrial competition of the twentieth century:

"I appeal to you, the best, because you are the freest, and, in many respects, the greatest, working class in the world, to renounce drink, because it prevents your walking quickly, boldly and firmly the straight but narrow path that individuals, classes and nations must tread if they wish to reach the goal of personal health, social happiness, communal culture and national greatness. My experience of the workshop, the street, the asylum, the jail, have given me exceptional opportunities of seeing the ravages of alcohol. My participation in many of the greatest labor movements of the present generation has enabled me to witness how drinking dissipates the social force, industrial energy and political strength of the people. Give up drink or give up hope of holding your place in the industrial world."

Two Helps to Reform.

Every boy and man who desires to keep from drink needs the help of the Gospel also. "Well, it sha'n't happen again," said Will Black to his Christian wife. "I'm afraid it will, dear," replied Mrs. Black, "unless you seek the help of God." Will, for the first time in his life, had returned home slightly intoxicated the previous night. "I couldn't help it," said Will. "It was our annual dinner, and I took more than I ought before I knew what I was doing." "Dear Will," said Mrs. Black, "I don't want to be hard on you. You've been a good husband to me so far. But, oh! I do wish you were a Christian. Besides, we can help it. God has given us helps so that we can resist sin." "Indeed," replied Will, his eyes on his paper and pretending not to listen. "Yes, Will, dear. People go wrong because they don't use God's helps." "And what are they?" asked Will, a little more interested. "The first help is a Guide-book to show us the right way and the wrong way, and where they each lead to. If anybody uses that help he cannot make any mistake as to the way." "And what's the second?" asked Mr. Black, anxious to get it over, and at the same time more moved and impressed than he cared to confess. "Well, the second help, Will, dear, is more difficult to explain. But it's just the little voice inside of us which says 'No, no, no!' and 'Yes, yes, yes!' It is conscience. Don't you think we ought to keep straight with these helps, Will, and that we can help going wrong?" "I suppose you're right, Sally," replied Mr. Black. He took his wife's advice, and by God's help reformed.

He whose name is love
Still waits, as Noah did for the dove,
To see if she would fly to him.
He waits for us, while, houseless things,
We beat about with bruised wings,
On the dark floods and water springs,
The ruined world, the desolate sea;
With open windows from the prime,
All night, all day, He waits sublime,
Until the fullness of the time
Decreed from his eternity.

See Class Pledge at end of book.

A MOTTO FOR THE MAYOR.

"I will lead on gently, according to the pace of the children."

A helpful illustration by which to show the fallacy of the "personal liberty" cry of prodigals and their politicians, is the story of Jacob's and Esau's reconciliation (Gen. 33). Jacob having fled to Haran from the wrath of Esau, whom he had deprived of his birthright through his appetite, and having developed a large family and great wealth in flocks and herds, was commanded by God to go back to the Land of Promise. Fearing the wrath of Esau, now the chief of four hundred warriors, he hesitated, forgetting, as many of us have done, that "all God's biddings are enablings." Like many of us, again he was helped out of his doubts and cowardice by a good wife, who said, "Whatsoever God hath said unto thee, do." When in his journey he knew he was likely to encounter Esau on the morrow, he was filled with fears, but that same night at the brook Jabbok he was filled with God, who also wrestled with Esau and turned his hate to love, and when they met it was with the kiss of reconciliation. Then it was arranged they should march back to the homeland together. Esau desired to give Jacob's caravan the post of honor at the front, while he would march in the rear, but Jacob replied in substance: "Your caravan is made up of full-grown men, and so you go ahead, and *I will lead on gently according to the pace of the children.*"

If our cities were inhabited only by those who are really "full grown" in mind as well as body, there might be some sense in the cry of "personal liberty," but in the government of our cities and towns, in the arrangements of our streets, in the display of pictures on billboards and in windows, in the discussion of gambling slot-machines and bar-rooms and sports, we must never forget that there are children in our company, and the fathers are bound to see to it that not only in the home but in the Mayor's office the motto shall be: "I will lead on gently according to the pace of the children." We do not leave poisons and razors about in our nurseries. It would be less foolish and wicked, since these only kill the body, than to allow foul pictures and corrupt shows and enslaving bars on our streets, within reach of our boys and girls in their critical years of adolescence, when life is made or marred, to the blessing or bane not alone of the child but of society, which must pay the penalty if he or she goes wrong. They should be rung into the public school in the morning—no one being allowed to rob them of their birthright of education—and they should also be rung into the home, at dark, out of the devil's school of the street, by the curfew, the best of municipal reforms.

God's Great Gift of Water.

Exodus 17: 1-6.

1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, by their journeys, according to the commandment of Jehovah, and encamped in Rephidim: and there was no water for the people to drink. 2 Wherefore the people strove with Moses, and said, Give us water that we may drink. And Moses said unto them, Why strive ye with me? wherefore do ye tempt Jehovah? 3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst? 4 And Moses cried unto Jehovah, saying, What shall I do unto this people? they are almost ready to stone me. 5 And Jehovah said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go. 6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. (Read also Numbers 20: 1-11.)

GOLDEN TEXT: *They drank of a spiritual Rock that followed them, and the Rock was Christ.*—1 Cor. 10: 4.

Temperance work has been too much confined to the destructive, negative side. It must become more positive and constructive. We must not only close saloons but open new social centres. We must show not only the harmfulness of alcohol, but the excellence of water, which even temperance people, in most countries, use too sparingly.

"I was in one place," said D. L. Moody, the great evangelist, "where a man told me it was impossible for men to get on without strong drink, and there are a great many people who reason that they must have it. But God led His people in the wilderness forty years, and never gave them strong drink. He gave them clear water out of the rock, and they got on very well. Nations fled before them like chaff before the wind. Samson was probably the strongest man that ever lived, and he never touched drink, and got on very well without it. So did John the Baptist. Samuel also got on very well without it. There is no trouble to get on without it. In fact, men are healthier without it. I do not believe that this world is to be reached by drinking ministers. If it is to be reached and reclaimed, they must deny themselves. The Master denied Himself."

Afraid of Water.

Mrs. Mary Clement Leavitt, first W. C. T. U. Round the World Missionary, in an article headed, "Why Not Drink Water?" wrote:

"On board the good ship Zealandia I was placed at table between the son of a Scotch lord and a clergyman of the Church of England. Both took wine, or whiskey and water, at lunch and dinner every day. Almost the first day out the young Scotchman remarked upon my water drinking, and said, 'Do you really think water is fit to drink?' I replied, 'Have you thought what an imputation against our Creator the thoughts back of your question is?' He looked at me inquiringly, and I continued, 'He has supplied no other liquid for us and the lower orders of animals to drink. Would this have been wise or kind if it were not perfectly suited to our needs?' 'You forget milk,' he said. 'No. That is not drink but liquid food, and should never be taken to quench thirst, unless food is also needed, since the process of digestion

must always follow taking milk.' This opened the way to much and earnest conversation upon the temperance reform.

"Total abstainers in England are not so generally water-drinkers as Americans. At table in an English hotel a bright young boy said to his mother, 'There are three Americans over there, and there is another at the end of the table.' The mother could see nothing in the looks, dress or manners of the four persons to indicate that they were Americans; but on inquiry she found her son was right. He had identified them as Americans because they were drinking water at dinner. I have often been the only water-drinker at table in English houses, when other abstainers were present.

"Ginger ale, bottled lemonade, which is really more like soda-water flavored with lemon than like our fresh lemon juice and water, are used very freely. Abstaining householders 'take in' the above drinks by the hundred or dozen bottles, the delivery 'carts' exchanging full bottles for empty ones. Indeed, the English citizen — man, woman or child — loves a *sting* in whatever is used as a drink. Apparently this is a vicious inheritance from a heavy-drinking ancestry. The sense of taste having been blunted by the scorching alcoholic drinks so freely used, has not yet recovered its usual delicacy, hence water tastes insipid.

"Let us Americans thank God that we have more abstaining progenitors behind us, and keep to pure water, cold if we are young and healthy, hot if we are aged or in weak health. But let us remember that much ice-cold water is hurtful. We are not, however, sufficiently careful to have water pure. More filters ought to be used, and frequently it should be purified by boiling before it is used for drinking purposes. As I drink neither tea nor coffee I might be supposed to have needed something alcoholic on my long journey around the world, if any traveler would, but I took nothing alcoholic either as drink or medicine all the way. Nor was I ever harmed by drinking water. I took pains to have it filtered and boiled in many localities."

Dr. Henry Clay Trumbull, in the Sunday-School Times, of which he was editor, bore similar testimony to water as a safe drink in all lands, and the editors of this book bear the same witness, based on six foreign tours that include four continents. The great tourist manager, Mr. Thomas Cook, told the writer he had been sixteen times round the world and had never found it necessary to use intoxicating beverages. The fear that some people have of being injured by water-drinking recalls the story of a young lady making her first visit to the seashore. At her departure for home her sister recommended her to carry back some sea-water in a bottle. She went down to the shore and filled her vial with water. "Better not fill it up like that, missy," said a sailor; "bekase, it being low water now, when the tide rises it'll bust your bottle." Miss Blank, quite convinced, poured out half the water and departed.

With that story we may appropriately group that of an American Methodist lady, an abstainer when in America, who greeted the writer in Rome with the question, "Of course you do not stick to teetotalism here in Rome where the water is so dangerous." The reply was, "You don't seem to know that the old Roman aqueducts have been restored and the city water of Rome is about the best in the world." The water of Vienna was notoriously bad in the hotels, but at the Art Gallery there we found water as clear as that of the Alps,

suggesting that the European hotels may be shrewd enough to keep bad water for the very purpose of increasing their sales of wine, although it seems hardly worth while for them to give much attention to water when so few travelers ask for it. At the cafés of Brussels, in 1906, there was no water on the tables, and this is the rule in Europe except as modified by American patronage. In a recent tour that included a part of three foreign continents the writer seldom saw a public drinking fountain, or even a "cooler" in foreign office buildings or hotels, such as is regarded as an essential fixture in such places as the United States, and ought to be everywhere. On railway trains, the most that could be found was a small bottle containing less than enough water for one man who has learned that ten glasses of liquid, preferably water, taken midway between meals, is needed daily to keep the human system in order. It cost the writer a thousand dollars to learn that, but he passes it on without charge. When a Japanese statesman was asked why Japan had so few paupers, compared with Great Britain, he replied, "It is because Great Britain drinks alcohol, while Japan drinks tea." And it may be added that Japan drinks tea in its mildest form—a mere flavoring of boiled water. Australia, however, is not prevented by drinking tea—strong in this case and taken about every two hours, even in business hours and at night—from drinking a great amount of brandy and whiskey, to which, apparently, the weaker stimulant leads the way.

Speaking of filters, the writer carried one in Egypt about as large as his fist, by which he could suck up the muddy water of the Nile by a rubber tube attached to a bit of carbon which purified or filtered it in a few moments.

All over the world children need to be taught that water is the best of all drinks.

1. Water the Only "Strong Drink."

We ought never to use that devil's lie, "strong drink," as the name for the liquors that the trainers of athletes always tell them they must let alone if they wish to become strong. In the words of Charles H. Spurgeon, "Water is the strongest drink. It drives mills. It is the drink of lions and horses; and Samson himself never drank anything else." Hear Sydney Smith: "It is all nonsense about not being able to work without ale and gin and cider and fermented liquors. Do lions and cart-horses drink ale?"

The great athletes of the world drink only water when in training and in action. They know that alcohol would destroy their chances for winning. Harlan, the oarsman; Weston, the pedestrian; Sayers, the pugilist, and Dr. Carver, the marksman, are examples of this fact. A gentleman once said to Tom Sayers, the then champion fighter of England, "Well, Tom, of course in training you must take a great deal of nourishment, such as beefsteaks, Barclay's stout, or pale ale." "I'll tell you what it is, sir," answered Master Thomas, "I'm no teetolater, and in my time have drunk a good deal more than is good for me, but when I have any *business* to do there is nothing like water and the dumb-bells." Heenan, his American antagonist, was systematically a teetotaler. Johnson, the modern Samson, lost his power as an acrobat through the moderate use of beer, but it returned to him as an abstainer.

2. Drinking Water is "Drinking Health."

Miss Julia Colman, in a leaflet entitled, "What Shall We Drink?" says:

"Dr. Richardson, in his Temperance

Lesson-Book, devotes several of his first lessons to water. He shows that about seven-eighths of the body is water, rendering it movable, flexible, usable. So water is really an indispensable part of our bodies, and we can neither think, move, nor live without it. We are told that in some senses it is more important than food. Without it the food could not nourish us, for that is what carries the food to all parts of the body. Without water we could neither chew, swallow, nor digest our food. Starving people can go without food longer than without water. Dr. Tanner found that out when he undertook his famous fast in New York. He went without water a few days only. He went without food six weeks.

"The wine and beer sellers and drinkers denounce most vigorously the impurity of the usual water supplies. They specify many large cities in which, as they say, the water is unfit to drink. But instead of asking for pure water, or laying their plans to get it, they use the decayed fruit-juice, called wine, or the decayed washings of grain, called beer, both of which must be bad on account of the decayed matter they contain, and neither of which would be touched as a drink if deprived of the alcohol. Sometimes they even add alcohol to the bad water, and drink that mixture.

"Hot water is useful in many cases of illness and indigestion, but its constant use is apt to relax the tone of the digestive organs. On the other hand, very cold drinks put a temporary stop to the process of digestion, if there is food in the stomach.

"In localities where the water is known to be bad, as in malarious sections and limestone formations, its use for drinking purposes could be largely avoided by the free use of fruits, and by dispensing with condiments.

"Fruits might also take the place of drinks as refreshments. A basket of handsome fruit, with pretty silver fruit-knives and rare old china plates, can be made to look as handsome as a tray of decanters and wine-glasses, and the former are infinitely safer. Temperance children are often perplexed to know what they can drink safely on a hot day, and on picnics and excursions. I tell them to take fruit, and even to prefer an orange to a soda at any time.

"I observe when men and women are encouraged to use the sweet fruit-juices as drinks, they too often go on drinking them until they are quite alcoholic. This practice is like playing on the edge of a precipice."

There is a certain large boarding-school for boys in England where no intoxicating drinks whatever are placed on the table, and yet several brewers and wine-merchants send their sons there for education. One of these young gentlemen had a white swelling on his knee, and was sent home for medical treatment. When the family doctor arrived and examined the limb, he evidently thought it a serious case, and said, "What sort of school are you at?" "Oh, a jolly school!" "What sort of a table?" "Oh, a jolly table!" "Yes, yes; but what does he give you to drink?" "Oh, the governor's a teetotaler! He puts nothing but water on the table." "Then," said the doctor to the patient's anxious mother, "we can save his limb. Do not fear; he will soon get better." And he did so, and went back to his desk, his games and his "jolly table"—not less jolly to him now that he has learned that water is "a jolly drink."

A surgeon who served three years in the American Civil War said that he never heard wounded or dying men on the field of battle call for brandy, whiskey, wine, or beer, however fond

they might be of it at other times. "Water, water, for the love of God! Just a sip of water!" was the universal cry.

Strange to say, in 1844 British physicians rejected the insurance application of Robert Warner, a London Quaker, because he was "endangering his health," they said, "by drinking water." They partially relented and offered him insurance for ten per cent. extra to cover the extra hazardous conditions to which his water-drinking exposed him. Instead of accepting he got a few friends to join him, and so originated the double plan of insurance now common in Great Britain, under which the total abstainer gets from thirty to forty per cent. more of rebate than moderate drinkers, because abstinence gives that much more of life.

Those who think that water is "good for nothing except washing" have not even learned that we need to bathe inwardly as well as outwardly. Much ill health, especially appendicitis, is due to scarcity of water in the system. Men go at great cost to mineral springs to recover health that plain, cold water, used in like abundance between meals daily, would have preserved.

Adam's Ale.

No other beverage can we need;
This is the best, we are agreed,
For 'tis the drink that God hath given,
And came direct to us from Heaven.
Of brandy, whiskey, wine and beer,
And cider, too, we have a fear.
But man's inventions all will fail
To make a drink like Adam's Ale.

The Best of Liquors.

On a certain occasion, says John B. Gough, one Paul Denton, a Methodist preacher in Texas, advertised a barbecue, with better liquor than is usually furnished. When the people assembled, a desperado in the crowd cried out, "Mr. Paul Denton, your reverence has lied. You promised not only a good barbecue, but the best of liquors. Where's the liquor?"

"There," answered the missionary in tones of thunder, and pointing his long, bony fingers at the matchless double spring, gushing up in two strong columns with a sound like a shout of joy, from the bosom of the earth. "There," he repeated, "is the liquor which God, the eternal, brews for all His children. Not in the simmering still, over smoky fires choked with poisonous gases, and surrounded with the stench of sickening odors and corruption, doth your Father in Heaven prepare the precious essence of life—pure cold water. But in the glade and grassy dell, where the red deer wanders and the child loves to play, there God brews it; and down, low down in the deepest valleys, where the fountain murmurs and the rills sing, and high up on the mountain tops, where the naked granite glitters like gold in the sun, where storm-clouds brood and the thunderstorms crash; and out on the wild, wide sea, where the hurricane howls music, and the big waves roar the chorus, sweeping the march of God—there He brews it—beverage of life, health-giving water. And everywhere it is a thing of beauty, gleaming in the dewdrop, singing in the Summer rain, shining in the icicles, till they seem turned to living gems; spreading a golden veil over the setting sun, or a white gauze around the midnight moon; sporting in the cataract, sleeping in the glacier, dancing in the hail-shower; folding its bright curtains softly around the wintry world, and weaving the many-colored bow, that seraphs' zone of the air, whose warp is the rain-drops of the earth, and whose woof is the sunbeams of Heaven all checkered over with the celestial flowers of the mystic hand of refraction—that blessed life-water.

No poison bubbles on its brink; its foam brings not madness and murder; no blood stains its liquid glass; pale widows and starving children weep not burning tears in its depths! Speak out, my friends; would you exchange it for the demon's drink, alcohol?"

A shout like the roar of the tempest answered, "No!"

He shall descend like showers
Upon the fruitful earth,
And love and joy, like flowers,
Spring in his path to birth;
Before him, on the mountains,
Shall peace, the herald, go,
And righteousness, in fountains,
From hill to valley flow.

3. Christ, the Water of Life.

To a Christian it ought to be significant that Christ is symbolized, not by wine, but by water. Paul, in our Golden Text, says that the smitten rock that gave abundant water to the Israelites is the symbol of Christ. Jesus Himself said when the beautiful ceremony, known as "The joy of drawing water," was in progress in the Temple, "If any man thirst let him come unto Me and drink." That is the only way of escape for a man who has developed a drunkard's thirst, to "drink of the Spiritual Rock," by which the perishing Israelites were saved.

See Class Pledge at end of book.

A writer in the London "Lancet" (August 22, 1908) notes with regret that water is becoming a rare beverage. He declares that one should drink only to satisfy thirst, and that water is best for that purpose. Even wholesome soft drinks should not be taken because palatable, but only to supply the body's daily need of liquids. (The best plan is to drink two glasses of water four times a day, at least half an hour before meals, as is the custom at the spas, and none at meals beyond a single glass of water or milk at the very end.) Dr. H. R. Hopkins (Buffalo "Medical Journal," January, 1909) claims that air, water and the mineral salts are mineral foods, and foods of the highest grade, since they will neither ferment nor putrefy. Without air, he reminds us, man dies very shortly; without water he cannot survive long. But with air and water in abundance he can survive for days or even weeks. "In addition to the four great elements—oxygen, carbon, hydrogen, nitrogen—there are found in living tissues calcium, potassium, sodium, magnesium and iron. . . . Growth, repair of waste and metabolic functions, in short, life is impossible without the constantly renewed presence and physico-chemical activities of these substances." It is fitting also to refer in this lesson on the blessings of water to "the ungathered harvest of the sea," the great supply of edible seaweed which, J. L. Cowan predicts ("Technical World Magazine," September, 1908), will some day be used as food for the human race, following up the start already made in blanc mange and birds' nest pudding.

THE JOY OF DRAWING WATER.

A priest bears an ewer of water daily during Feast of Tabernacles from Pool of Siloam through Temple Gates amid palms and psalms.

WATER AND WINE.

Under this heading, M. Henri de Parville, the editor of "La Nature" (Paris), preached in his paper, May 15, 1907, an effective temperance sermon—all the more so, probably, in that he frankly vows that he does not favor total abstinence, and that he touches only on the purely scientific aspects of the question. Says M. de Parville: "People who drink eat little. Alcohol sustains them, say the drinkers. It is a fact that in those who use fermented drinks to a great extent the process of digestion is slower. When we drink water, digestion is hastened. The stomach takes good care to inform us of this fact; we are hungry three or four hours after eating. Persons who reason badly conclude from this naturally that wine is nourishing and that fresh water is not. The illusion is complete. It is something as if we should say that a stove, furnace, or fireplace works better when the combustion is slow and lasts a long time. It certainly lasts longer, but it does not give out much heat; it would only take a little to put out the fire.

"The animal cell was not made to be gorged with alcohol. That it may remain in its normal state, water is necessary; otherwise its functions are interfered with. Therefore the organism impregnated with alcohol finds itself in a morbid condition. Maladies due to obstruction of nutrition show themselves and the characteristic symptoms appear—obesity, gravel, rheumatism, etc. The man whose digestion proceeds slowly, under the influence of alcohol, is already a sick man. He is in great need of water, a remedy better than those found in drug-stores.

"Is it a fact that alcohol retards the cellular and general nutrition? Observation shows this to be usually the case, and experiment confirms this. Messrs. Chittenden and Mendel, of Yale University, have demonstrated by laboratory test-tube experiments that fermented drinks retard the chemical processes of digestion. They placed in direct contact food-substances and digestive liquids, and then added twenty per cent. of alcohol, whereupon the digestive activity was retarded. Pure whiskey, which contains about fifty per cent. of alcohol, when mixed with the digestive fluids in the proportion of one per cent., increased the time required for digestion by six per cent. In some cases the action was absent, but the fact can not be doubted, and we proved it more than twenty-five years ago with Dr. Corvisart. Alcohol retards the phenomena of assimilation, and if anyone thinks that wine and strong drink have sustaining power, it is only because first, these drinks excite the nervous system and seem to give strength, and, secondly, because the feeling of hunger is postponed by the very fact that digestion is retarded.

"Three years ago an experiment that was very conclusive was made in the United States. They set to work twenty men who drank nothing but water and twenty that drank wine, beer and brandy. At the end of twenty days the work done was measured. The workmen who drank strong liquors did the best for the first six days; then there was a kind of period of reaction; finally, the water-drinkers did at least three times the work of their rivals. The experiment was verified by exchanging the roles. The water-drinkers were made to adopt the alcoholic regimen for twenty days, and the wine-drinkers were put on clear water. This time, too, the water-consuming workmen ended by doing a quantity of work notably superior to that of the wine-drinkers. The conclusion naturally follows: For prolonged effort the use of alcohol diminishes the muscular power; in other words, the human machine fed with water gives out more energy than with alcohol. From our point of view, not only is it necessary not to abuse it [wine], but not even to use it except as a medicine, and even then we must make choice of the particular wine we want. One person needs a certain kind of wine, and another a very different kind. The composition of wines is very variable, entirely apart from the proportion of alcohol that they contain. There are acid wines, there are almost neutral wines, wines rich in iron, wines rich in tannin, wines containing essences, wines that must be forbidden to nervous people, to rheumatics, to gouty persons, and to the stout, and wines that can be specially prescribed for the weak, the debilitated, neurasthenics, etc. The choice is more difficult than one would think, and no one but a physician, and a competent one, can say to the invalid, 'This wine is fitted for this case and that one for the other.' To select a wine at haphazard would have its inconveniences. So, when there is any doubt, it is best to remember that water is always ready to quench our thirst. . . .

"In short, water is the natural drink. With the drinkers of wine, beer, cider, and all fermented drinks, there must come a time where the functions are modified and the nutrition is changed and impeded. . . . Hippocrates says: 'Water, air and light.'"

On water see also Pliny and Plutarch, p. 30.

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APPEAL TO THE CHURCH TO ADOPT MORAL REFORM.

BY EX-SENATOR HENRY W. BLAIR, OF NEW HAMPSHIRE, U. S. A.

The present seems to me to be a time for consultation among the forces which make for man in his conflict with alcohol. This conflict has been strong and deadly for a century. Alcohol is gaining upon man. What is to be done?

Every great battle is necessarily a close one, and turns upon some decisive thing done at a critical time. Our faith in God and belief in the ultimate triumph of His cause even unto the ends of the earth involve the conclusion that alcohol will be destroyed; but when?—and how? Evidently there must be some great change in the general plan of battle, or in the handling of the forces, or in both; and the whole future of the Temperance Reform must be seriously affected by what is or is not now done by us.

There ought to be a council of war held, here and now. Mr. Lincoln, you know, found out gradually that he had a bigger job on his hands than he at first thought for. So did we all. So did the whole nation—both sides, for that matter. And something is accomplished when we find out just what we have got to do; for then, as Mr. Lincoln and the nation did, we will go to work and do it.

Now there does not seem to me to be any right plan for the destruction of evils of alcohol but that of total abstinence for the individual and of absolute prohibition by the State, the nation and the world. I believe that

A World-Embracing Plan is Needed,

and that all the great agencies of Christian civilization should combine and cooperate with each other like allied armies in continental wars. It was thus that the African slave trade was swept from the earth, and inasmuch as alcohol is now an article of universal production, interchange and consumption among all nations, and its transportation can be effectively controlled only by the combined action of the commercial powers, we must constantly aim to secure in all civilized nations that public sentiment and governmental action covering the whole world, which we strive for with a special sense of responsibility in our own country.

The Pulpit the Real Leader.

I think that any student of our history will admit that among organized bodies of men the pulpit has been the pioneer and principal promoter of the great steps taken by our nation in civil, social and moral reform. It is the business, as well as the inclination, of the American pulpit, to be right, and to be aggressive. Ever since the Revolutionary War the pulpit has been and now is the real leader of the American people, whenever they are led toward higher and better life. The pulpit largely inspires and controls the platform, the press, and all other agencies for good. With this power goes corresponding responsibility. *If, in the future, the Temperance Reform is to be more fortunate than in the past, there must be more general, united and efficient action for its promotion by the pulpit than there has been in the past.*

Temperance Must Become as Much a Part of Church Work as Missions.

The clergy of all denominations might well unite in one vast association (taking in lay persons of both sexes and of all beliefs) for the prosecution of the Temperance Reform, the success of which is next to the success of godliness, and without which it is impossible to bring home to the individual man the truths of a religion which can exist only in a clear head and honest heart. IF THE PULPIT REGARDLESS OF DENOMINATIONAL DISTINCTIONS, WOULD UNITE FOR THE PROMOTION OF THIS GREAT CAUSE, AND WOULD MAKE IT A PART OF THEIR PRIMARY WORK, SUPPORT IT BY REGULAR PRESENTATION TO THEIR CONGREGATIONS, CALLING FOR CONTRIBUTIONS TO ITS SUPPORT, UNTIL THEY COME TO BE AS MUCH A PART OF CHRISTIAN VOLUNTARY TAXATION TO BE ENFORCED BY A SENSE OF DUTY, AS IN THE CASE WITH MISSIONARY AND BIBLE SOCIETIES AND OTHER GENERAL CAUSES, THE SUPPORT OF WHICH IS RECOGNIZED TO BE OBLIGATORY UPON ALL WHO CLAIM TO LIVE A PRACTICAL CHRISTIAN LIFE, THE FUTURE OF THE TEMPERANCE MOVEMENT WOULD BE AS SURE AS THE TRIUMPH OF THE GOSPEL BY THE SAME ETERNAL WORD OF GOD. And why, since the eradication of the influence of alcohol is a condition precedent to the triumph of Christianity—why, I ask, is it not the first duty of the pulpit to organize for Temperance Reform?

More than half of the human race are under the control of governments founded upon the Christian faith, and it would not be many years before that faith would dominate the world if the pulpit would do for the temperance cause what it has done for the cause of missions at home and abroad.

"THERE CAME FORTH FIRE FROM BEFORE JEHOVAH, AND DEVOURED THEM."

God's Flaming Displeasure at Drink in the Church.

Leviticus 10: 1-11.

1 And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them. 2 And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah. 3 Then Moses said unto Aaron, This is it that Jehovah spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. 4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Draw near, carry your brethren from before the sanctuary out of the camp. 5 So they drew near, and carried them in their coats out of the camp, as Moses had said. 6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Let not the hair of your heads go loose, neither rend your clothes: that ye die not, and that he be not wroth with all the congregation: but let your brethren, the whole house of Israel, bewail the burning which Jehovah hath kindled. 7 And ye shall not go out from the door of the tent of meeting, lest ye die; for the anointing oil of Jehovah is upon you. And they did according to the word of Moses. 8 And Jehovah spake unto Aaron, saying, 9 Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute for ever throughout your generations: 10 And that ye may make a distinction between the holy and the common, and between the unclean and the clean: 11 and that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by Moses.

GOLDEN TEXT: *Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting.*—Lev. 10: 9.

For nearly a year Israel had lingered at Mount Sinai to be instructed of God as to morality and worship. The ritual that God had ordered in every part was to go into effect on the very day of the sad event we are about to study. Next to Aaron, the high priest, the most honorable part in that service was assigned to his sons, Nadab and Abihu. They had an opportunity such as seldom comes to young men. They had seen God's power in Egypt and at the Red Sea. They had eaten daily of the manna from Heaven. They had seen the law God had written in the tables of stone, and the judgments of God upon those who disobeyed it by worshiping the golden calf. They knew exactly what they were required to do in the important inauguration day of the new ritual of worship. They were to kindle the incense in their censers by taking coals from the altar of burnt-offering. They disregarded this divine command, and put "strange fire" of unconsecrated coals in their censers. The offense was the more serious because God was teaching Israel the great lesson of obedience.

It is probable that these reckless young men even entered the Most Holy Place, where God had said only the high priest should go, and he but once a year. As a fitting punishment the Shekinah flame "devoured them, and they died before the Lord." These young men, who should have given the people an example of obedience, were made an example of God's sure punishment of disobedience.

Two dead men in the Holy of Holies! Such a sight was never seen before! No one knew what had happened, for Nadab and Abihu only had gone in. But when they did not come out, their father went in to see what had become of them. With a look of terror on his face, we see the high priest coming out to tell Moses what has happened. Aaron can make no excuse for his sons, so he has nothing to say. The people are overcome with terror, and it is so quiet, that in every part of the camp may be heard the voice of Moses, as he tells two men, who were in a way cousins to Nadab and Abihu, to go in and bring out the dead bodies and bury them. Aaron and his other two sons keep out of sight while this is being done, for so Moses had commanded. They are not allowed to attend the funeral, lest it should seem that they were honoring the two men who had so dishonored God. Moses had said to them, "If you come out of the door of the Tabernacle to see the dead men carried out, you shall die also."

How could they so foolishly, as well as wickedly, spoil careers that would have led to highest honor and usefulness? The answer is in the moral God puts on the story, showing plainly that it was wine that made them wreck their lives. He said to Aaron after the tragedy: "Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the Tabernacle."

Alas! that is the moral of many a church tragedy, many a home tragedy in our day, that might have been prevented if heed had been given to the warning, "Wine is a mocker, strong drink is raging; whosoever is deceived thereby is not wise."

The story suggests the following topics: 1. Intoxicants lead to sacrilege. 2. Intoxicants sadden the home.

Illustration and Application.

Our lesson story tells the beginning of the long warfare, not yet ended, to drive drink from the Church. When that is done, it is quite possible to drive it from the world, for drunkenness, as the Mohammedan says, is "a Christian sin," that is, this vice is mostly found in so-called "Christian

lands," and others to which Christian nations have sent it. Christian citizens are the most influential people in their own countries, commercially, socially and politically, and could compel these countries to suppress the drink curse. If we could get drink out of the Church, we might join with the total abstinence religions in a world-wide war of extermination against the drinking usages. THE SUPREME REFORM IS TO ENLIST THE CHURCH IN REFORM. In order to do that, we must get the enemy on the outside.

"Church Saloons."

That "rum and religion won't mix" was the emphatic testimony of the manager of the famous "Subway Saloon" of New York City, which was opened by men who argued that the best way to fight "bad saloons" was by substituting a "good saloon," where men would be urged to drink only in moderation. In spite of this signal failure there are some who still argue for "church saloons," with the idea that it is not the alcohol but the environment in which it is commonly sold that ruins men. But all who are abreast with the latest scientific studies of alcohol know that it inflames evil passions wherever and by whomsoever sold. The spirituous is the opposite of the spiritual. "Be not overcome of wine, but be filled with the Spirit." "Liquor is the devil's way into a man, and a man's way to the devil."

Surely no Christian has a right to do what, if all the world followed his example, as some are sure to do, would produce more harm than good.

In this lesson we read of God's very first battle with drink in the Church, and it was a deadly one for the drunken young priests who that day fell beneath God's thunderbolts of wrath.

This drunken sacrilege is in accord with the history of drink ever since (Isa. 28: 7). Drink and profanity are ever boon companions. Not alone the sacred Name but the sacred Day is constantly profaned by those who have to do with drink. And we must also include in the sacred vessels that drink desecrates the sacred marriage tie.

The supreme lesson of this story of young priests ruined by drink is that alcohol has no business inside the Church, whether in pulpit or pew. I do not mean the "meeting house" only, but the Church built of living stones, all dedicated to God's service. Let no Church think it enough to condemn drunkenness. The liquor dealers do that much in every national convention.

Let us not put more into our Bible lesson for to-day than belongs there. The virtues of total abstinence and prohibition had not yet been fully revealed. For clear teachings on those virtues we must look into later portions of the Bible and into the newest testament of modern history, in which God is still speaking to men. Words could not more plainly condemn our license system than the curse Isaiah pronounces against those who "justify the wicked for a reward" (Isa. 5: 23). And Habakkuk's "Woe unto him that giveth his neighbor drink" (Hab. 2: 15) forbids not only liquor selling but treating, and that, too, whether the treating be done in a saloon, or at a social reception, or a private dinner. And total abstinence could hardly be expressed more strongly than in the command, "Look not thou upon the wine when it is

red" (Prov. 23: 31), and "Abstain from every form of evil" (1 Thess. 5: 22, Revision). Thousands of churches have rallied about these Bible standards of total abstinence. The churches most advanced in temperance not only exclude liquor dealers from membership, but require ministers and members alike to abstain. This is the position of all Methodist churches in the United States. Other churches are in different stages of progress, but all are marching toward universal abstinence. Ministerial drinking, almost universal a century ago despite the plain implications of the command to Aaron and his priesthood, is giving place to total abstinence, and this lesson may well hasten that forward movement.

A wine glass in a pulpit is "strange fire" indeed! Few churches would tolerate it. A British Methodist preacher, the author of a book on spiritual fire, preaching in a pulpit where the writer of these lines in previous years had often proclaimed the Christian duty of abstinence, placed a wine glass beside the pulpit believing the lying promise of the "mocker" that it would give him strength and inspiration. The people saw with surprise and indignation the "strange fire" and cared not a whit for the sermon whose message that dash of red had killed, as one picture sometimes kills another in an art gallery. A Scotch Presbyterian preacher, serving a prominent American church, said at a Burns' banquet that a Scotchman was the only man that could carry his Bible and bottle together and not get them mixed; but he got his mixed, and went from that pulpit to an inebriate asylum. Both these preachers are now happily exceptional cases, whereas a hundred years ago neither incident would have prompted special remark.

But even this lesson, by fair implication, goes beyond abstinence for preachers on duty. If wine is unbecoming in the pulpit, so is it also in the parsonage. If a minister's brain should not be fuddled when he preaches his sermon, no more should it be when he prepares it. And what a layman sees to be unchristian in a preacher must be so in every Christian. "Abstain from every form of evil" is the divine order for us all.

In Washington the writer, at a college banquet, sat opposite a missionary who said he "drank only at banquets." That would not necessitate long abstinence in these days. Beside him sat an elder who allowed wine to be poured into his glasses, but did not drink it. Only one at this Greek-letter banquet set his wine glasses *right side up*—that is, *up side down.*

Drink Saddens the Home.

Who can measure the sorrow of Aaron and his wife at the death of their sons? If these sons had died in the path of duty, it would have been sad enough; but when the sons of good parents die in disgraceful sin, that is sorrow upon sorrow. Such sorrows, which parents can speak of only to God, and which put a perpetual shadow into homes that should be centres of light and joy, come from youths tampering with liquors more than all things else.

Nadab and Abihu might as well have stabbed their father and mother as bring into their home that trilogy of sorrow and shame and death that drink has since so often repeated, even in Christian homes. To be doubly bereaved so suddenly was a heavy grief; but to have their sons die in drunken sacrilege, that was heart-breaking, indeed, and every drinker takes the risk of bringing such shame to his loved ones.

Shakespeare makes King Lear say:

"How sharper than a serpent's tooth to
have a thankless child!"

But sharper yet in the hearts of parents is the fang and pang of drunkenness in a son or daughter.

The horrible fruit of liquor was revealed in the juvenile court of Chicago, when a probation officer presented to the judge a four-year-old boy who was a confirmed drunkard. The father and mother of the child had separated. The mother had placed her baby in the care of a friend, who betrayed her trust and taught the child to drink, because he acted so funny when drunk. It was stated that the child had acquired such an appetite for liquor that he called for it as soon as he awoke from sleep, and could not get enough. It is even a worse case when a father has taught his own child to drink, by his example or otherwise.

Some time ago the body of a young man was found in the River Mersey, near Liverpool. In his vest pocket was a piece of paper on which was written, "Ask not my name. Let me rot. It is drink which brought me here." The coroner was so touched with the tragedy that he published a description of the unfortunate youth, and his farewell message to the world. At the end of three days he had received three hundred letters from as many parents all over the country, making inquiries as to certain marks of identification, that each might know if it was, or was not, his boy who had come to such an untimely end.

In a report of the New York City Mission, a story is told of a poor woman who stood one Sunday evening looking from her window in the fifth story of a tenement house, down into the dark court below. She was a drunkard's wife, and she had gone to the window with the half-formed purpose of throwing herself out to end her wretched existence. The children, clinging to her skirts, were all that prevented her from carrying out her intention. Suddenly a cross of fire seemed to spring out of the dark sky. "It is a vision of hope, the voice of God!" she exclaimed. She pointed it out to her children. And through the long evening the miserable little group sat watching the fiery symbol of God's redeeming love standing out against the black sky. On inquiry, she learned the next morning that it was the cross crowning the steeple of a city mission church. There she went the next Sunday night and found the Saviour. Soon after her imbruted husband was converted, and they are now living the new life.

"I sat alone with my conscience
In a place where time had ceased,
And we talked of my former living
In the land where the years increased.
The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were dead things
Were alive with a terrible might.

"The vision of all my past life
Was an awful thing to face,
Alone with my conscience sitting
In that silently solemn place.

"And now alone with my conscience
In the place where the years increase,
I try to recall that future
In the land where time will cease,
And I know of the future judgment
How dreadful soe'er it be
To sit alone with my conscience
Will be judgment enough for me."

See Class Pledge at end of book.

HERALDS OF ABSTINENCE AND PROHIBITION.

AMEN-EM-AN, *Egyptian Priest,* 2000 B.C., *in letter to a pupil:* Thou knowest that wine is an abomination; thou hast taken an oath concerning strong drink that thou wouldest not put such into thee. Hast thou forgotten thine oath? . . . I, thy superior, forbid thee to go to the taverns. Thou art degraded like the beasts! God regards not the breakers of pledges.—*Quoted in Lees' "Text-Book of Temperance," p.* 141.

MOSES, 1490 B.C., *in Lev.* 10: 8: And the Lord spake unto Aaron, saying, Drink no wine nor strong drink, thou, nor thy sons with thee.

SOLOMON, 1000 B.C., *in Proverbs* 23: 29-35: Look not thou upon the wine when it is red.

HOMER, 950 (?) B.C. (*Hector's mother speaks*): "Far hence be Bacchus' gifts," Hector rejoined (see p. 51.)

ISAIAH, 760 B.C., *in* 5: 22: Woe unto them that are mighty to drink wine.

HABAKKUK, 626 B.C., *in* 2: 15: Woe unto him that giveth his neighbor drink.

ANACHARSIS, THE SCYTHIAN, 500 B. C.: Wine bringeth forth three grapes, the first of pleasure, the second of drunkenness, and the third of sorrow.

BUDDHA, 500 (?) B.C., *in Fifth Pentalogue:* Drink not liquors that intoxicate and disturb the reason.

CHINESE AUTHOR OF "SHE-KING," 450 (?) B.C.:

Thus to the tyrant Shen, our King, Wan said:
"Alas! alas! Yin's king so great,
Not Heaven but spirits flush your face with red.
That evil thus you imitate.
You do in all your conduct what is wrong,
Darkness to you the same as light,
Your noisy feasts and revels you prolong,
And day through you is black as night."

PAUL, 58 A.D., *in Rom.* 14: 21: It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.

PLINY, THE ELDER, 79 A.D.: In the course of life there is nothing about which we put ourselves to more trouble than wine, as if nature had not given to us the most salubrious drink, with which all other animals are satisfied. . . . And from so much pain, so much labor, so much expense, it is evident that it changes the mind of man, and causes fury and rage, casting headlong the wretches given to it into a thousand crimes and vices; its fascination being so great that the multitude can see no other object worth living for.

PLUTARCH, 100 (?) A.D.: There is never the body of a man, how strong and stout soever, if it be troubled and inflamed, but will take more harm and offence by wine being poured into it. Many there be, who oft have recourse to wine, when, I think, they had more need to run to the water—namely, when overheated with the sun, or frozen and frigid with the cold, or when overstrained with speaking, or exhausted with study and reading of books, and generally when weary with violent exercise and long travel. Then, indeed, they fancy that they ought to drink wine, as if nature herself called for such treating—but in truth she desires no good to be done to her in this wise. Such persons should be totally debarred of wine, or else enjoined to drink it well allayed with water.

AUGUSTINE (*d.* 430 A.D.): Drunkenness is a flattering devil, a sweet poison, a pleasant sin, which whosoever hath, hath not himself; which whosoever doth commit committeth not a single sin, but becomes the centre and the slave of all manner of sin.

MOHAMMED (*d.* 632 A.D.), *in Koran* 5: 7: Surely wine and lots are an abomination, a snare of Satan, therefore avoid them.

AUTHOR OF THE EDDAS, 1050 (?) A.D.:

No worse companion can a man take on his journey—
Than drunkenness.
Not as good as many believe
Is beer to the sons of men.
The more one drinks, the less he knows,
And less power has he over himself.

LUTHER, 1522: Where will we find a sermon strong enough to restrain us in our scandalous, hoggish life, and to rescue us from this Drink Devil?—*From a Sermon on* 1 *Pet.* 4: 7, *published in The Voice, Aug.* 20*th,* 1885.

(*Continued on page* 62.)

HAVE WE BIBLE WARRANT FOR WINE DRINKING?

(FROM LEAFLET OF PRESBYTERIAN TEMPERANCE COMMITTEE, U. S. A., BY PRESIDENT JAMES WALLACE, PH.D., LL.D.)

In interpreting the teachings of the Bible, especially as they have to do with social customs and institutions, it is necessary to observe certain important rules of interpretation. Among these are the following:

(1) All Scripture must be interpreted with reference to the time and country in which, people for whom, and immediate object for which, it was written.

(2) What is local and transient must be carefully distinguished from what is general and permanent.

(3) As the Bible is a progressive revelation, its final attitude toward any questionable social custom or institution must be determined, if possible, by its fundamental teachings at a period of most complete development.

The violation of one or all of these rules of interpretation has wrought untold injury to the cause of truth. Human slavery was defended on supposedly Scriptural grounds, the temporary regulations of Moses being allowed to obscure such a general principle as, "Whatsoever ye would that men should do to you, do ye even so to them." The Mormons exalt the example of the old patriarchs above the great law of monogamy that runs through the entire Bible. The absolutism of the Jewish kings furnished arguments for the divine right of kings, the fundamental principle of human equality being overlooked or ignored. Thus, too, has the Christian liberty of women been abridged by some who have exalted Paul's instructions to some of his converts, above the fundamental fact of her spiritual equality.

The Ancient Problem versus The Modern.

In the same fashion are the teachings of Scripture in regard to the use of intoxicants often perverted. Keeping in mind the first rule of interpretation, let us notice the marked differences between the temperance question of the ancient Jews and that of the people of to-day.

(1) The process of distillation was not discovered till about the seventh century after Christ. We must, therefore, eliminate from the list of intoxicants known to the ancient Jews, all the distilled liquors, such as whiskey, gin, rum and brandy.

(2) There is no proof that the Jews used or knew how to make ale or beer. If they had such knowledge, the warm climate rendered it difficult to make these drinks and impracticable to keep them constantly on hand, since the day of ice houses and refrigerators had not yet arrived. Hence we may feel sure that ale, beer, porter and the like played little or no part in the evils of intemperance among the ancient Jews. The words "beer" and "ale" are not found in the English Bible, nor do the Hebrew and Greek of the Old and New Testament contain their exact equivalents. That a drink made of barley, as Herodotus tells us, was used by the ancient Egyptians, is not proof that it was also a Jewish drink.

(3) What is termed "strong drink" in the English Bible (Hebrew, shekar) is always mentioned side by side with wine, and there is no evidence that it was more intoxicating, though it was probably stronger to the taste. Its composition is not certain, but it was probably made from the juices of fruits or of grains more or less fermented and mixed with honey or spices. From Isaiah 5: 22 it is clear that it was a mixed drink, and from Isaiah 24: 9, that it was normally sweet. That it had no such prominent place as an article of drink as wine, appears from the fact that while the common words for wine are found 181 times in the Bible, shekar ("strong drink" or mead), occurs but twenty-four times. It is worthy of note that in Ezekiel's remarkable description (ch. 27) of the merchandise of ancient Tyre, "strong drink" is not mentioned at all, and wine but once.

(4) There was a very meagre knowledge of chemistry among the ancients, and hence adulteration could not have been practiced as it is among civilized nations to-day. It is morally certain that the wine

of the ancient Jews, like that of the peasants in Mediterranean countries to this day, was a pure wine. It is a notorious fact that adulteration of drinks is now carried on to an alarming extent.

(5) The venders of intoxicants among the ancient Jews had no organized political influence, had no vast amounts of capital invested in saloons, breweries and distilleries, and did not seek to control legislation in their own behalf, as do their successors in recent times. The organization of the liquor traffic as now effected has added enormously to its power for evil.

(6) The Jewish race has never been so addicted to intemperance as the Anglo-Saxon. This is a well-known fact. In the recent work, "Economic Aspects of the Liquor Question," prepared by the Committee of Fifty, new evidence of this fact is furnished, and it is declared that "the Hebrew race is noted for its sobriety, the world over." Though often living in the lowest social strata in our cities and exposed to the temptations of the drink traffic, but few Jews become habitual drunkards.

(7) The milder climates of Palestine and the easy-going life of its people, rendered the use of intoxicants far less tempting and perilous than the stimulating climates and the more strenuous life of northern Europe and America.

(8) Then, too, wine and "strong drink" were relatively much more expensive than in modern times. The Jewish peasant lived in very humble circumstances and his income was pitifully small. Cheap as wine was, it was too dear and too important a source of income for the family, to be used with unrestrained freedom. To this day in the Levant the peasantry, as a class, are enforced by the demands of rigid economy to a very moderate use of wine. Hence, as Dr. Beecher truly says (see the new Hastings Bible Dictionary, sub. Drunkenness), "in a large majority of the passages in the Bible that speak of this matter, drunkenness is explicitly spoken of as the vice of the wealthy." A study of the text and context of passages that denounce drunkenness shows that it was very largely confined to the rich and to the upper classes of society. All things considered, it is probably quite within the truth to affirm that wine in ancient times cost ten times as much, relatively, as it does now. Dr. Beecher puts it even more strongly, suggesting that the price of enough wine or beer to make a man drunk was equal to half a month's wages.

General Conclusions.

The above comparisons justify the inference that the drink problem of the ancient Jews was very simple and insignificant compared with that of modern times; that, all the facts considered, strongly as drunkenness is denounced in the Bible, the evils of intemperance were immeasurably less than among the Anglo-Saxon nations of to-day.

A careful survey of all the references in the Bible to this subject leads to these conclusions.

(1) Wine among the ancient Jews was a staple article of food, like grain, oil and milk, and in the Bible its general use is taken for granted. It was believed to give good cheer (Ps. 104: 15), and a good crop of wine, like other good crops, was indicative of God's blessing. (Deut. 7: 13; Prov. 3: 10.)

(2) Though its use is thus taken for granted, it was not encouraged, except as a tonic or medicine. (1 Tim. 5: 23; Prov. 31: 6, 7.)

A Most Important Principle of Conduct.

But the Bible has a still clearer message on this subject than in the facts and principles set forth above. There is a hint of it in Levit. 19: 14. "Thou shalt not put a stumbling block before the blind;" and in Isa. 57: 14. "Take up the stumbling block out of the way of my people." Much more pointedly did Jesus enunciate the same truth. He pronounced woes upon those by whom offenses (causes of stumbling) came. (See also Rom. 14: 21.)

Application to the Problem of To-day.

What great social wrong has not found defenders, often ministers, to quote the Bible in its support? If Christ were now among us, there is no doubt He would send forth the forked lightnings of His wrath against these modern literalistic Pharisees, with even more fiery indignation than He did against those of old, who, by misinterpretation, make the law of God of no effect. . . .

Total abstinence, then, I believe to be the Biblical law of conduct for the Christian of to-day. We must avoid being stumbling blocks, as both Christ and Paul have plainly taught, and total abstinence is the only way of doing this.

AS FUNDAMENTAL JUSTICE APPROVES PROHIBITION, SO FUNDAMENTAL BIBLICAL PRINCIPLES COMMEND TOTAL ABSTINENCE.

The Nazarite Pledge, "Limited," the First of Temperance Pledges.

Numbers 6: 1-6.

1 And Jehovah spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, When either man or woman shall make a special vow, the vow of a Nazarite, to separate himself unto Jehovah, 3 he shall separate himself from wine and strong drink; he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any juice of grapes, nor eat fresh grapes or dried. 4 All the days of his separation shall he eat nothing that is made of the grape-vine, from the kernels even to the husk. 5 All the days of his vow of separation there shall no razor come upon his head: until the days be fulfilled in which he separateth himself unto Jehovah, he shall be holy; he shall let the locks of the hair of his head grow long. 6 All the days that he separateth himself unto Jehovah he shall not come near to a dead body.

GOLDEN TEXT: *Come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you.*—2 Cor. 6: 17.

The story of the Nazarite pledge has been assigned but once as a quarterly temperance lesson for Sunday-schools in the International Series, probably because the Lesson Committee has felt that the average teacher has not been supplied with sufficient help to show the value of such a qualified abstinence. We shall try to show that the Nazarite vow, frankly studied in its limitations, is an instructive step in the gradual evolution of total abstinence.

Our lesson is located *where*? In the plain before Sinai. When? During the time of the giving of God's law, when "the Mount burned with fire" as a picture of God's wrath and of the purifying Spirit He will send into all hearts conscious of sin and willing to be purged. It is significant that the laws in the previous chapter are flaming condemnations of adultery and other forms of impurity, whose relation to wine, as of effect to cause, had already been shown in the cases of Noah, Lot, and others. The thought back of this vow manifestly is that the man who is deeply concerned to be pure should make sure that he will not take anything that can possibly intoxicate. The vow covered everything that is even under suspicion, including not only fermented wine, but all its family relations. This was the more natural because fermentation was not then understood. Even now it is understood by few that ferments are one of the newly-discovered races of microbes, and that they get into fruits and grains when the protecting skin is broken and gorge themselves on the juices, leaving their own liquid excrement called alcohol in exchange. Now let the informed poet try to sing of "the ruby wine," or enjoy it if he can. And to-day there is danger from the so-called "temperance beer" and "near beer" that are sent so abundantly wherever Prohibition has won. The Nazarite pledge, to express it in modern phraseology, included "near beer" in order to be absolutely safe.

What, exactly, was provided for in the Mosaic law as to Nazarites?

Individuals ambitious to be holy were permitted, not required, to take a certain prescribed pledge of abstinence from wine and grapes in every form for such a period as they might choose—it was seldom for life

—and to proclaim their vow by long hair as a badge.

Some have called the Nazarites "the First Temperance Society," but that is incorrect, for Nazarites did not hold meetings to encourage each other and rally others to their cause. It was not even a monastic order, but *an individual "order of life,"* analogous to the act of those who today take the pledge for a year, or abstain from liquors and tobacco and coffee and pie while training for an athletic event. The Nazarites were training for moral excellence. After they have completed the specified period of self-denial the Mosaic law specifically says that they "may drink wine" (Num. 6: 20).

Previously, because of the drunken sacrilege of the two priests, Nadab and Abihu, all priests had been put under compulsory total abstinence in the very law of God. And surely, if intoxicating beverages were dangerous for priests then and were, therefore, prohibited, that law should have been regarded as binding on all ministers in all centuries and countries. But in the very story of the Nazarites these laymen are told that after their vow is fulfilled they may drink. Here is a real Bible difficulty that we should face without evasion.

"Two Kinds of Wine"—and More.

As the very pledge of the Nazarite includes the two kinds of Bible wine, fermented and unfermented, and almost every other original word translated "wine" in the Bible, this is the very place to meet squarely the difficulty presented in the fact that, while some Bible passages—such as constitute most of the lessons in this book—discountenance the drinking of wine, other passages seem to permit and commend the use of wine.

Let us, first of all, sweep away certain irrelevant passages, sometimes cited to prove that "the Bible approves wine drinking." To prove *that* only didactic teachings of the inspired writers can properly be cited. It is irrelevant to say that Abraham, Isaac and Jacob used wine, for none of them were Bible writers, and no one claims inspiration for the *conduct* even of Bible writers, some of whom also used wine. The difficulty in Abraham's using wine, in spite of its bad effect on Noah, which should have warned him, is of the same sort as the difficulty we find in his polygamy and slaveholding. To such cases it is appropriate to apply that phrase of large charity, "the arrest of thought has not come," used by Dr. Frances E. Willard, so long leader of the Woman's Christian Temperance Union, for those who in some European countries set beer or wine at every plate, even for a Young Men's Christian Association banquet or for a church dedication. It is yet more appropriate to say, "the arrest of thought had not come" of those great and good men of Bible times who had not learned total abstinence, which, however, had more distinguished advocates and exemplars in Palestine than it ever had in any other land down to the nineteenth Christian century, including Samson, Samuel, Jonadab, Solomon, Isaiah, Daniel, Habakkuk, John the Baptist, Peter and Paul.

Another class of passages to be switched on a side track as not pertinent to the main question, the use of intoxicants for a beverage, is the medicinal group. It is most impertinent for a bloated barkeeper or a tippling preacher to cite Paul's medical hint to Timothy to "take a little wine for his stomach's sake and for his often infirmities" (1 Tim. 5: 23). Those who cite this passage are seldom those who "take a little," or take

it for medicinal purposes, though they sometimes hypocritically try to persuade themselves and others that "health" and not fuddle is their object. Whether the time has come for total abstinence to be extended to medicines is to be separately considered. Milk and hot water and other substitutes are now used in the great hospitals in such cases as were supposed to require alcohol in former years. But no one has yet claimed that God should have inspired physicians that they might from the first be free from imperfection, and when the beneficent discovery of alcoholic anesthetics was yet in the far future, the recommendation of alcohol in other forms to dull the pain of the dying can hardly be considered as inconsistent with a progressive revelation. This remark may lessen if it does not remove the difficulty in the words of Solomon, "Give strong drink unto him that is ready to perish" (Prov. 31: 6), which must be interpreted in harmony with his great exhortation, "Look not thou upon the wine when it is red" (Prov. 23: 31).

There are many passages in which "wine" is spoken of favorably, in which the original word is *tirosh,* which all admit to mean "new wine," that is, unfermented grape juice, which is still much used in the Orient. The "two-wine theory," however, claims too much in saying that the Bible always commends *tirosh,* and always condemns *yayin. Tirosh* is, indeed, only once condemned, in Hos. 4: 11, where it is named with *yayin* and sensuality in a triumvirate of evil influences, and Acts 2: 13 also suggests the possibility of danger even in half-fermented drinks.

Having swept aside as irrelevant, or free from difficulties, all references to wine as used by Bible characters and medical references, and references to new wine, let us face the real difficulties, which are represented by four verses following:

Exodus 29: 40: "And the drink offering thereof shall be of wine" (yayin).

Numbers 6: 20: "After that the Nazarite may drink wine" (yayin).

Psalm 104: 14, 15: "Jehovah . . . causeth the grass to grow . . . . that He may bring forth food out of the earth, and wine (yayin) that maketh glad the heart of man."

John 2: 1-10: "Jesus turned water into wine" (onios).

The key to these difficulties is in two utterances of Christ. He said that Moses tolerated lax divorce temporarily because of the "hardness"—that is, the imperfect development—"of the people's hearts" (Matt. 19: 8), and He intimated that there were other evils to which the great principles of religion could not be applied even in New Testament times, when He said, "I have many things to say unto you, but ye cannot bear them now" (John 16: 12). He has been saying two of those things in our day: Emancipation and Prohibition, both direct outgrowths of Christ's fundamental teachings, for which the world was not ready till the nineteenth century. "The time of our ignorance God winked at," but now He commandeth all the governments that license so manifest an evil as the liquor traffic to repent.

As the Mosaic law tolerated and mitigated by regulations both slavery and polygamy when even good men were not ready for their abolition, so wine drinking was tolerated and mitigated in the same law. When bread and wine were the common staples of food, bread and wine were naturally the two parts of an offering to God, representing His crops of grain and grapes, and the usual furnishings of the table. When complete abstinence, except for priests, could

not be secured, partly because the drink evil in that age was less alarming than now, temporary abstinence by a Nazarite vow was encouraged.

The progressive and partly human character of God's revelation may explain, in part at least, the fact that David speaks of the same drink as making *"glad,"* which his son, Solomon, more experienced in such matters, declares to be the fountain of *"woe"* and *"sorrow."*

As to Jesus making wine, which may also explain why He was charged with being a "wine-bibber" (Matt. 11: 19), it may not be enough to say that it certainly was not made by fermentation; that it may have been only new wine; that we are no more bound to drink wine, if He did, than to eat barley bread because He did; that in any case there is none of His wine, whatever it was, in the market. It is more appropriate to say that, though Christ may have tolerated the use of wine when drunkenness was so small an evil that He refers to it but once, the present drinking usages and the present drink traffic is as opposite to the fundamental teachings of Christ as midnight is opposite to noon, and that it is the very people who have most fully absorbed the spirit of Christ who are seeking the suppression of the drink evil.

Let Our Drink Be Above Suspicion.

Not alone Bible principles, but many Bible passages, point out the evil influence of drink, and suggest lessons still profitable for instruction, for correction in righteousness.

This story of the Nazarites, for example, though no one will urge that we should abstain from grapes (God's own wine-bottles), does suggest that we should make our practice, if not our pledge, rule out every drink that is to-day under suspicion. Many of us know what mischief has been done by making an exception in pledges for "new cider," which can be had now only at the cider press, as fermentation begins when any fruit is crushed. Wherever prohibition triumphs there comes in such devices as "uno beer," meaning beer with only one per cent. alcohol, or "near beer," both manufactured by the outcast brewers to hold some of the lost trade, and so needing constant watching.

The soda fountain, with its juices of cocaine mistaken for harmless cocoa and other abuses, also needs watching. In Iowa and other States the attempts to exempt "native wine" from the operations of prohibition have proved a total failure in two ways: First, in that the people have found that alcohol "makes the drunk come," whether it be in native or imported drinks; and, second, in that those who sell "native wine" and other so-called "temperance drinks" are very prone to sell stronger drinks, or even to put alcohol in the "soft drinks," in spite of any law to the contrary.

Let children be taught that water and milk, the drinks that God made, the only drinks allowed to athletes training for victory, are drinks good enough for anyone. Tell a strong boy wanting to drink coffee, only to imitate some older person, that coffee is a crutch. What does a strong boy need of a crutch? A stimulant is a whip. What does a good horse or a manly boy need of a whip?

We would not put any but intoxicating drinks into a pledge, much less prohibit any others by law, but the Nazarite of to-day will avoid all stimulants and sedatives because of the wisdom of Isaac Newton's saying:

"I make myself no necessities,"

Send to U. S. Bureau of Chemistry for information as to soda fountain perils.

See Class Pledge at end of book.

HOW GOD'S FRUITS AND GRAINS ARE TURNED INTO THE DEVIL'S ALCOHOL.

By Mrs. Edith Smith Davis, A.M., Litt.D.,

Director of the Bureau of Scientific Temperance Investigation and Superintendent of the Department of Scientific Temperance Instruction, World's and National Woman's Christian Temperance Union.

God gives His fruits and grains to build up the human body. He furnishes water, because man's body is very like this great earth of ours, three-fourths of it water, and therefore needs a constant supply. We know that God intended water for man's use since everything living requires it from the lowest plant to the highest animal, man. Our Heavenly Father gives us not only what the body needs, but what it may enjoy as well. He paints the flowers, fruits and grains so that they are beautiful to the eye as well as useful to the body. He gives them a delicate odor to appeal to the sense of smell. He also flavors them to appeal to the sense of taste. But everything that He gives to His children is to build them up. Fruits and grains are for the building up, not the tearing down of the body.

USES OF GRAINS AND FRUITS.

Wheat—flour—bread.
Corn—meal—corn-cake.
Grapes—grape-juice—grape-jelly.
Apples—apple-juice—apple-jelly.

Fruit juice is good when it is fresh from the fruit. If one wishes to keep apple juice or grape juice for future use, it may be boiled, bottled while boiling hot, sealed to exclude the air, and it will be a wholesome and nourishing drink. We say that these changes in grain and fruits are natural. But we may have chemical changes. Barley contains sugar. Soak it in water forty-eight hours and spread it out in a cool place and it begins to sprout. Dry it then and roast it and you will have malt. Crush this malt and put hot water on it and you will have sweet water, or sweetwort, as it is called. This sweet water may be boiled with some hops in it to make it bitter. There is no alcohol, as yet, present in the mixture. We must add yeast in order to get alcohol. Yeast is a plant which feeds upon sugar. As it eats the sugar it begins to grow. While growing it gives out an excretion. This excretion is made up of carbon dioxide and alcohol. The carbon dioxide passes off in the form of gas, while the alcohol remains in the sweet water to which the hops have been added, and we have beer. Thus God's grain, barley, is transformed into the destructive drink.

The apple and the grape, as God gives them to us, are nourishing, and energy may be derived from drinking their juice. If, however, the juice is exposed to the air, the little yeast germs floating in the air fall into it. These yeast germs are identical with those that were put into the sweet water to make the beer. As they remain in the apple and grape juice, they begin to feed upon the sugar and give out the carbon dioxide and alcohol and the grape juice becomes wine and the apple juice, cider. What a dangerous little plant the yeast plant is! Yes, but if used properly it does not belong to the breaking down of life, but to building it up. Every time bread is made we put in the same little yeast plant and it feeds upon the sugar and gives out alcohol and carbon dioxide and the bubbles of gas push the bread up and make it light. To be sure, the alcohol remains in the bread, but we drive it all out by baking the bread. If we did not bake it, the bread would not be wholesome, and sometimes when the bread has not been baked sufficiently it has the unpleasant odor of alcohol.

WHAT BREAD AND BEER DO.

Bread increases a man's muscle.
Beer changes the muscle to fat.

Grain, made into bread, builds up the man. The strong man builds up his community, helps build the schools and churches, aids in the growth of industries and commerce. He makes all life happier because he uses God's gifts as God intended them to be used.

Grain, made into beer, or fruits made into wine or cider or any form of alcoholic drink, break down the man. And the man who takes them, instead of helping to build up a community, is a menace to it. Such men help to fill our jails, penitentiaries, almshouses and asylums. They bring great expense to a community because they necessitate having many policemen, hospitals and places of reform.

Prof Winfield S. Hall, a former teacher of physiology, has given us the following clear table of the results of using God's gifts in the two different ways.

		Happiness
		Development
		Strength
	Muscle	
Bread		
Grain		
Beer		
	Fat	
		Weakness
		Decay
		Sorrow

How, then, shall we use God's gifts?

MODERN FRATERNITIES CLOSED TO LIQUOR DEALERS

Ancient Order of United Workmen: "Any member of the order, who shall enter into the business or occupation of selling, by retail, intoxicating liquors as a beverage, shall stand suspended from any and all rights to participate in the beneficiary fund of the order."

Knights of Maccabees: "No person shall be eligible to membership in the order who is engaged either as principal, agent or servant in the manufacture or sale of spirituous, malt or vinous liquors as a beverage."

Tribe of Ben Hur: Section 49 of laws excludes from membership any one engaged as principal, agent or servant in the sale of spirituous or malt liquors as a beverage.

American Legion of Honor: Persons who handle or sell malt or spirituous liquors are ineligible to membership.

Fraternal Mystic Circle: No certificate of membership can be issued to a person engaged in saloon keeping or bar tending.

Independent Order of Foresters: Do not accept as member any person who is personally engaged in the manufacture or sale of intoxicating liquors.

Supreme Council of the Catholic Benevolent Legion: Barkeepers or those whose regular occupation is in the retailing of alcoholic liquors to be drunk on the premises are not eligible to membership.

Sovereign Camp of Woodmen of the World: Will not admit saloon-keepers or liquor dealers to membership, and if a person engages in the liquor business after becoming a member, he is expelled.

Modern Woodmen of America: Eligibility to benefit membership requires that the applicant must be a believer in a Supreme Being . . . and not engaged in the manufacture or sale of malt, spirituous or vinous liquors as a beverage, either in the capacity of proprietor, stockholder, agent or servant.

Junior Order of United American Mechanics: No person engaged in wholesaling or retailing alcoholic or spirituous beverages eligible to membership.

Order of Scottish Clans: The order does not prohibit any occupation in our constitution, but the constitution declares that none but men of good moral character can become members, and the Royal Physician, who is the supreme medical examiner, has always rejected liquor dealers as poor risks.

Order of United American Mechanics: Liquor dealers not eligible to membership.*

Sovereign Grand Lodge of Odd-Fellows: Has decided that as far as eligibility to Odd-Fellowship is concerned, a hotel keeper who provides a bar for his customers is a saloon-keeper, and cannot become an Odd-Fellow. C. C. Pavey, grand master of the Ohio Odd-Fellows, summarily suspended two lodges in 1904 for failing to comply with the law of the order requiring them to expel members remaining in the liquor business.

Free Masons also generally exclude liquor sellers, and the various railway orders and many other labor fraternities go further and exclude drinkers also.

*Statements above were sent by officials of orders named to the New Voice and published in a symposium September 12, 1901. In May, 1909, the authors of this book sent out another circular letter of enquiry, and found that besides fraternities named above the following exclude liquor dealers: Knights of Pythias (since 1894), Knights of Columbus, Catholic Mutual Benefit Association, Loyal Americans of the Republic, Knights and Ladies of Honor, Fraternal Union of America, Fraternal Brotherhood, National Union, Protected Home Circle, Heptosoph's Improved Order, Royal League, Yeomen of America, Woodmen of the World, Brotherhood of American Yeomen, Order of the Star of Bethlehem. Some of the fraternities that have not yet joined this forward movement are: The Owls, Eagles, Elks, Mystic Shriners, B'nai B'rith, Druids, Free Sons of Israel, Foresters of America, and the Catholic Knights of America. This last order, however, charges liquor sellers double rates for beneficial membership. Maccabees exclude liquor dealers.

Strange to say, Chambers of Commerce not only admit liquor dealers to membership, whose trade is against every trade, but in many instances allow the liquor dealers to dominate the commercial as well as political life of the town.

The First Total Abstinence Fraternity.

Jeremiah 35: 12-19.

12 Then came the word of Jehovah unto Jeremiah, saying, 13 Thus saith Jehovah of hosts, the God of Israel: Go, and say to the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith Jehovah. 14 The words of Jonadab the son of Rechab, that he commanded his sons, not to drink wine, are performed; and unto this day they drink none, for they obey their father's commandment. But I have spoken unto you, rising up early and speaking; and ye have not hearkened unto me. 15 I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me. 16 Forasmuch as the sons of Jonadab the son of Rechab have performed the commandment of their father which he commanded them, but this people hath not hearkened unto me; 17 therefore thus saith Jehovah, the God of hosts, the God of Israel: Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them; because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered. 18 And Jeremiah said unto the house of the Rechabites, Thus saith Jehovah of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he commanded you; 19 therefore thus saith Jehovah of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever.

GOLDEN TEXT: *Two are better than one . . . for if they fall the one will lift up his fellow.*—Eccl. 4: 9, 10.

This lesson, from the temperance point of view, really belongs to the period of Elijah and Ahab, although Jeremiah's interesting encounter with the Rechabites occurred much later, about 606 B. C., in the fourth year of King Jehoiakim, when this nomadic tribe had fled to Jerusalem for protection against the invading Babylonian army, that subsequently carried Judah captive—partly, as Isaiah tells us (ch. 28), because of their intemperance. Jeremiah found these children of nature encamped in one of the open spaces of Jerusalem, in charge of their sheik, Jaazaniah, meaning, "he whom Jehovah hears." Jeremiah heard of their centuries of unanimous fidelity to the total abstinence injunction of their father, Jonadab, and, seeing an opportunity to use them as an object illustration, such as Oriental teachers delight in, he brought them to a chamber of the temple and offered them wine, and when they stood the test he brought them out before the Jews and contrasted their long and invulnerable obedience to their father with the Jews' habitual disobedience of their Heavenly Father. Jeremiah was chiefly concerned to teach obedience to God, but the abstinence of the Rechabites was also commended, and it is surprising that it was not until the nineteenth Christian century that the manifest value of fraternal cooperation to maintain total abstinence, so clearly shown in the case of the Rechabites, was recognized by the establishment of modern total abstinence fraternities. The first secret temperance fraternity, established in 1835, was naturally and properly named "The Rechabites."*

*At that time most of the secret beneficial orders encouraged drinking at their meetings, and the Rechabites, established by a woman at a temperance hotel, was to provide the fellowship and benefits of a lodge without temptations to drink intoxicants. Abstinence, as in modern labor unions, was secondary to the insurance features.

Antecedents of the Rechabites.

The glimpse of the Rechabites given us by Jeremiah makes us desirous to know the beginnings and even the antecedents of this first total abstinence fraternity. The Rechabites were a family of the tribe of Kenites, a branch of the Midianites. Jethro, the wise father-in-law of Moses, by whose advice some elements of popular government were introduced into the Hebrew state (Ex. 18: 17-27), was a Kenite, and it was perhaps through his influence that a part of the tribe became Jews in religion, and pitched their tents in the south and north of Palestine. To this portion of the tribe, that worshiped Jehovah, Rechab belonged, who gave his name to the Rechabites. In the days of Ahab and Jezebel, when intemperance and lust were dignified as religion in the worship of Baal and Astarte, and it had become almost impossible to bring up a family in the fear of God in the corrupt cities of Israel, Jonadab, a son or descendant of Rechab, ordered his sons and daughters not only to live in tents away from the foul cities, but to see that they did not carry with them to the country the chief cause of the debauchery of cities, wine and other intoxicating drinks. To avoid temptation to themselves and others they were not even to plant vineyards, and, lest they should, they were not to plant anything. Thus arose this tribe of "Jewish Puritans" in the days of Elijah, and perhaps through his influence. They may have taken a hint from the Nazarites, but they took two long steps beyond them in the evolution of the temperance movement, in that it was total abstinence for life that the Rechabites adopted, and in that they also enlisted the strong support of fraternal co-operation.

God's Promise to the Rechabites Fulfilled.

Geike says: "The assurance that the Rechabites would never want a man 'to stand before God' has been strangely fulfilled. The phrase seemingly points to the adoption of members of the tribe into the priestly office, to 'stand before God,' like the sons of Levi. Their strictness as Nazarites facilitated this advancement, for even so late as James the Just, Rechabites, by a singular exception, were permitted to enter the most sacred parts of the Temple." In keeping with this, the heading of the 71st Psalm, in the Septuagint, speaks of the sons of Jonadab as the first who were carried off to Babylon, and intimates that this Psalm had been commonly sung by them in the Temple service. A "son of Rechab" is named among the restorers of Jerusalem, after the return, and in the genealogies of the Chronicles, which were drawn up at a very late period, a community of Rechabites, living at Jabez, are spoken of as scribes, that is, as occupied with the writing and study of the law—an occupation in earlier times almost wholly engrossed by Levites. Centuries later, Eusebius brings their names before us in a striking connection. While the mob was stoning James the Just, he tells us, "One of the priests of the sons of Rechab, a son of the Rechabites spoken of by Jeremiah the prophet, cried out, 'Stop! What are you doing? He is praying for you!' So that, even in that day, a priestly order of Rechabites still survived. The Cambridge Bible tells us that 'Benjamin, of Tudela, a Jewish traveler of the twelfth century, mentions a body of Jews who were called Rechabites, and whose customs corresponded with those detailed in Jeremiah. Geike informs us that "even in our

own day Dr. Wolff, the missionary traveler, met a tribe near Senaa, in Arabia, who claim to be the Rechabites. In answer to a question as to their origin, one of them replied by reading from an Arabic Bible the words of Jeremiah, describing the Rechabites of his day, and added that they numbered 60,000. Still more recently Signor Pierotti, near the southeast end of the Dead Sea, met a tribe who called themselves Rechabites, had a Hebrew Bible, prayed at the tomb of a Jewish Rabbi, and spoke of themselves exactly as the Rechabites in Arabia had spoken to Wolff a generation before."

The Meaning of It All.

In the words of Dr. J. L. Hurlbut, "While the example of the Rechabites does not of itself make total abstinence a law for all men, yet the commendation given to their course shows that it had the divine approval. And as God works in accordance with law, we find that drunkenness, perpetuated through generations, tends to the destruction of families, while abstinence imparts vigor to the race. God rewards those who rule their appetites, and punishes those who are enslaved by them."

The story of the Rechabites suggests a world-wide study of two great forces for promoting temperance, the home and the fraternity.

For Home Protection.

The mightiest agency for reform, as for religion, is the home. The strongest appeal for the pledge and prohibition alike is the great watchword of the Woman's Christian Temperance Union, "Home Protection." The political issue in the United States is the tariff, and so "protection," in that sense, is the chief word in its politics, and it is getting into British politics also. But surely, as someone has said, "The protection of boys is as important as the protection of pig iron," and so "Home Protection" should surely be the watchword of the voting mothers and sisters in Australia—aye, of fathers and brothers also, there and everywhere. There can be no doubt that the chief foe of British homes is what they call the "public house," which surely does not get its name from the great watchword that underlies all government, "pro bono publico."

FAMILY PLEDGE.

God helping us, we pledge ourselves together as a household to abstain from all intoxicating drinks:

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A story that is doubly apropos to the story of the Rechabites because it pictures the handicap that the bad reputation of drunken fathers puts on their sons, and also a refusal to drink under a test even more severe than Jeremiah put on the Rechabites is the following:

A young mechanic who worked well, talked well, read books on great civic problems and attended public meetings thoughtfully, being urged to engage in the discussions, said, "How can I ever be anything, when my father is a drinking man?" He solemnly signed the pledge of total abstinence and began to make short speeches. The young men said, "Let us send him to the Legislature." At every step he did his

best. Finally Massachusetts sent him with a petition to Congress. John Quincy Adams invited him to dinner. While at dinner Mr. Adams filled his glass, and turning to the young mechanic, said, "Will you drink a glass of wine with me?" He hated to refuse. There was an ex-President of the United States. There was a great company of men. All eyes were upon him. And so he hesitated and grew red in the face, but finally stammered out, "Excuse me, sir, I never drink wine." The next day this anecdote was published in a Washington paper. It was copied all over Massachusetts, and the people said, "Here is a man that stands by his principles. He can be trusted; let us promote him." And so he went up higher. He was made a Congressman, then a Senator, and finally Vice-President of the United States. That boy was Henry Wilson.

And here is another story, not new but effective for drinking fathers who urge, but do not practice abstinence. A farmer having employed a young man to work on his farm, without making inquiry as to his habits, finding he was somewhat addicted to drink, offered him a choice sheep if he would refrain from the habit during the season. A grown son, on hearing the offer, asked, "Pa, will you give me a sheep, too, if I will not drink this season?"

"Yes," replied the father, "you may have a sheep."

Then a little son spoke up and said, "Pa, will you give me a sheep, too, if I'll not drink?"

"Yes, son, you shall have a sheep, also."

After a moment's pause the little boy turned to his father and said, "Pa, hadn't you better take a sheep, too?"

Drinking Women.

It is amazing that any woman who has seen the effects of intoxicants could ever risk, for her own pleasure or through delusive advertisements, the welfare of her children, that are likely to feel the blight of a drinking mother through heredity and example alike. There is nothing an American visitor sees in London that is more shocking to his high conception of British social life than the women on a Sunday evening on both sides of the bars of London, serving and receiving the drink that from the days of Lot has been the foe of modesty and purity and every womanly quality. A Methodist preacher told the writer that at the Pan-Methodist Conference in London, early in the twentieth century, the hour for a Sunday evening world rally of Epworth Leagues had to be changed to accommodate the "Methodist barmaids" who could not attend at that hour. And in the United States, while no bar-maids are tolerated, there was abundant proof at the same time that the drinking of women, both at private dinners and in public restaurants, was increasing, due partly to foreign travel and the propensity to imitate the worst instead of the best of foreign customs. A minister's daughter, who had been "finished" in France and had come home with the wine habit, attempting at the close of a social party to call her carriage, said in a husky voice, "Zee here, Mr. Hack," which speedily made her the laughing stock of the city. Far worse results are constantly following champagne suppers, in which not only disgraceful words but deeds that lead to the divorce court are constantly occurring.

The Value of Temperance Organization.

This lesson, most of all, illustrates the value of fraternal societies, first, to maintain fidelity to the pledge among each other, and, second, to extend the movement. There are two

Bible passages that proclaim these two advantages: "Two are better than one. . . . For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, and hath not another to lift him up" (Eccl. 4: 9, 10). The other passage is, "Shall not one chase a thousand, and two put ten thousand to flight?" which represents union of effort as, not addition, but multiplication. Two shall chase, not two, but ten thousand.

When the main work of temperance societies was to reform drunkards, such organizations as the Rechabites, the Good Templars and the Sons of Temperance developed to afford social centres to take the place of the bar-rooms. A remorseful drunkard, seeking to make a man of himself, found friends all about him in a cheerful lodge, where there was no less fun and fellowship than in the bar-rooms, but with no dregs of shame. What is called the "Emanuel Method," from an Episcopal Church in Boston that maintains a staff of doctors and pastors to cure large classes of sickness that are due to disordered nerves and mental depression by psychological encouragement and general good cheer and friendliness, affords an illustration of the service that a temperance lodge can afford, especially if it acts in the name and spirit of Christ. Thus, if it is a case of alcoholism, the minister's explanation that there is in us all a transliminal reservoir kindles new hope in the discouraged man's mind. "He is at once willing to test the question whether there are powers within himself as well as above him, upon which he can call; whether he has been fighting his degrading enemy with only a fraction of his nature; whether it may be possible for his "divided self," as Professor James calls it, to be unified so that, instead of the law in his members warring against the law of his mind, his whole nature as a unity may accept the fact that alcohol is his enemy and so loathe and repel it. To test these questions the dipsomaniac is willing to visit the minister twice a week for a month or two.

In these visits the minister has an opportunity to advise with him regarding his associates, occupations and habits. He is invited into the most secret chambers of the man's being. He is afforded all the advantages that the wisest and best Catholic priest finds in the confessional. In a word, the way is open for him to help remake a life." (From Literary Digest, Sept. 19, 1908.)

Fraternal temperance organizations are still numerous and flourishing in countries that are in an early stage of temperance evolution, where reforming drunkards is the main work. But in the United States, when it was found that two-thirds of all the drunkards that took the pledge relapsed, the chief efforts were long since turned to prevention in two lines: First, to the teaching and pledging of children in Sunday-schools and public schools; and, second, to prohibitory laws that would remove the pitfalls that partly nullified the efforts of fraternities. Even the reformatory work took the new turn of "gospel temperance," on the correct ground that appetite could only be conquered by conversion. But it seems to the authors of this book and many more that we have swung too far from the fraternal pledge-signing branch of temperance reform, and should now seek the golden mien in the threefold cord, PLEDGE, PRAYER, PROHIBITION.

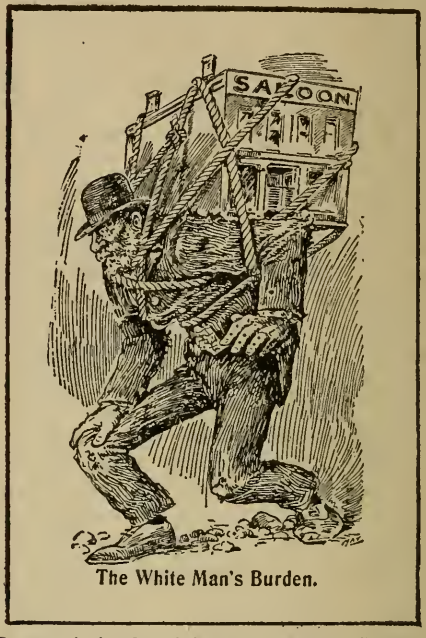
Now that prohibition in the United States and Canada and in New Zealand and Australia and some other lands is rapidly breaking up the social

centres furnished by the drink traffic, there seems to be a special need of such social centres as the temperance lodges have furnished. Millions in the United States who in 1906 were spending much of their leisure in saloons, were in the next few months suddenly cut off from these resorts by a "reform wave" that carried the population under prohibition up to 40,000,000 in 1908, of a total 90,000,000. We must use both sword

LAND AREA OF THE UNITED STATES DIVIDED ACCORDING TO "WET" AND "DRY" TERRITORY

From Anti-Saloon League Year Book, 1908.

and trowel. We must build up new social centres, or many driven from bar-rooms will throng equally harmful shows and resorts. The new social centres should include, most of all, the Young Men's and Young Women's Christian Associations; also censored nickelodeons, where the nickels previously spent for drink may, some of them, be used for cheap and innocent entertainments, from which the pictures that teach that crime is heroic and vice is happiness shall have been eliminated, which in the United States can be done by the Mayor, and will be done by him if the fathers and mothers will get away long enough from the two sides of the "bargain counter" to perform their duties in home protection. Every no-license town should study this matter of saloon substitutes. Bowling alleys, free from drink and profanity and vulgarity, with a table of attractive reading at hand, might be



The White Man's Burden.

By permission Patriotic Post Card Co., Saginaw, Mich.

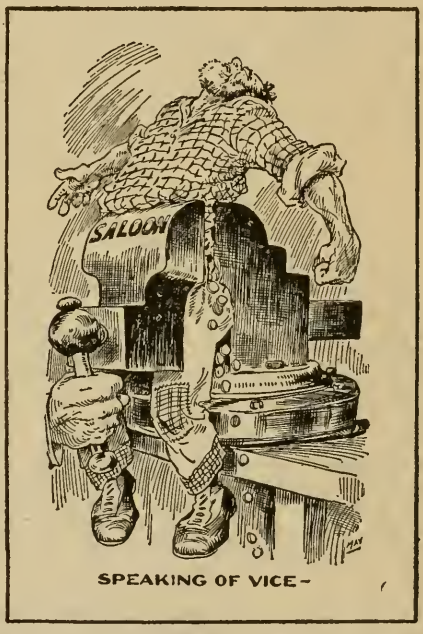
a strong constructive agency, especially in towns too small for maintaining Y. M. C. A. and Y. W. C. A. gymnasiums and amusement rooms. But beyond all these we are persuaded the bad but strong personal fellowship broken up by prohibition of saloons need to be replaced by the clean and gladsome fellowship of the lodge, which is "the poor man's club," indeed, and should be the rich man's club, so far as the rich are rich in willingness to be "social to serve."

Drinking Fraternities.

There is additional reason for reviving temperance lodges in that so many of the secret fraternities in colleges and outside are mere shields for

drinking and gambling, and foul talk and Sabbath-breaking. It is significant and encouraging that Free Masons and Odd Fellows, Knights of Columbus, and most other secret societies, except those that bear the names of beasts and birds of prey, and seek to realize the animalism of their symbols, exclude liquor dealers from the privilege of membership. But at the same time most of the members buy severally and collectively of these very men they outlaw. Near the opening of the twentieth century President Schurman, of Cornell University, was reported as saying, "We must rid Cornell of its drunkards." In 1908 the trustees of Stanford University prohibited "the use of liquor in fraternal chapter houses, student clubhouses, and other student lodgings." The penalty of violation in the case of students was to be expulsion, and in case of fraternities and clubs a forfeiture of their leases. The writer said, as University Preacher at the University of Pennsylvania: "The educated man has no excuse for tippling and kindred vices, which are not so strange when found among men who have not learned the high pleasures of art and literature and scholarly fellowship, and have little capacity for anything but physical enjoyment, and even in that know only the baser forms. *Those who have cultivated brains should refuse to be dominated by the mucous membrane.*

Drinking in college fraternities naturally calls up the strange fact that while the churches of the United States and the people generally are confessedly in advance of those of any other great nationality in temperance progress, our college faculties are far behind those of Europe in scientific investigations of alcohol. In a French poster, containing "The Verdict of Scholars," the only American quoted was Atwater, and he only to show he had proved nothing of importance. Professor Forel, returning from an American tour, said he found "crass ignorance" among American professors in regard to recent scientific discoveries as to alcohol. Surely, when all public and government schools in the United States are required by law to teach the effects of alcohol and narcotics, the colleges that train the teachers are in duty bound to prepare them to do so. Why should even a Christian college give more attention to mineralogy and entomology than to natural science in its closest relation to character?



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There will be little trouble about drink in college fraternities when students are taught how alcohol affects aim and endurance, the chance of employment, and the risks of insur-

ance. Some day college fraternities will rise to the level of the Brotherhood of Locomotive Engineers, and of Railway Conductors and other labor lodges, that require total abstinence of all members, and aid each other to maintain it.

Here again the sociologist finds one of the reasons that temperance lodges have declined in the United States, namely, that the increasing labor lodges, that appeal to the same class, have many of them become total abstinence lodges, with the same social features that temperance lodges afforded, and an element of insurance such as is found, indeed, in the Rechabites, but in few temperance fraternities. The workingmen get in labor lodges the total abstinence, the fellowship, the "benefits," plus a protection of their "job;" and that settles with many the choice of the labor union. They are to be counted as an important addition to our temperance auxiliaries.

But they should study not only the relation of alcohol to the individual's job and his value in the lodge, but also its relation to the general prosperity. Workingmen would reach this goal of class betterment the sooner if they would study the cause and cure of poverty, either in their own lodges or in such lodges as the Rechabites and the Good Templars, who have had no small part in developing the abstinence feature in labor lodges.

There is another moral here that the thoughtful man cannot miss: "Ought not all the churches to require as high a temperance standard for Christian service as the labor unions exact for common labor? And let statesmen consider whether we should not require as clear a brain to run a government as to run a freight train.

See Class Pledge at end of book.

"Noblesse Oblige."

Hon. John G. Wooley, on Deut. 21: 1-9: "'If one be found slain in the land which the Lord thy God giveth thee . . . lying in the field, and it be not known who hath slain him, then thy elders and thy judges shall come forth and they shall measure unto the cities that are round about him that is slain, and it shall be that the city which is next unto the slain man, even the judges and elders of that city shall wash their hands and say: "Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O God, unto thy people whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge," and the blood shall be forgiven them. So shalt thou put away the guilt of innocent blood from among you when thou shali do that which is right in the sight of the Lord.'

"I want to emphasize these three very simple but very splendid political lessons of the Bible: First, the responsibility of Christian government, municipal, State or national, for the protection of the weak and tempted and helpless and overmatched and overborne of the citizens by police regulation, sanitation, education. Second, the responsibility of the cultured and powerful, and especially of those who call themselves Christians, for the protection of the moral tone and the upbuilding of the moral character of the government itself; and third, the final jurisdiction of the divine authority over human judgments to confirm, or reverse, or modify them."

Why Dispensary Doctors Should Abstain.

The disbursers of the public sick fund in Germany are recognizing the part that alcohol plays in the demands made upon the treasury. Dr. August Wessel, chief of the treasury, at a recent meeting at Hamburg of the physicians in charge of the fund, declared that the physicians who attend the beneficiaries of the funds should be abstainers from alcoholic drinks that they may the better diagnose disease, and also use their influence in dissuading their patients from the use of these drinks which cause and increase disease.

How the Pitcher Led to Victory and the Bottle to Defeat.

Judges 7: 4-7, 16-21; 1 Kings 20: 13-21.

4 And Jehovah said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. 5 So he brought down the people unto the water: and Jehovah said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. 6 And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water. 7 And Jehovah said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place. . . .

16 And he divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, with torches within the pitchers. 17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do. 18 When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, For Jehovah and for Gideon. 19 So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were in their hands. 20 And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands wherewith to blow; and they cried, The sword of Jehovah and of Gideon. 21 And they stood every man in his place round about the camp; and all the host ran; and they started, and put them to flight.

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13 And, behold, a prophet came near unto Ahab, king of Israel, and said, Thus saith Jehovah, Hast thou seen all this great multitude? behold, I will deliver it into thy hand this day; and thou shalt know that I am Jehovah. 14 And Ahab said, By whom? And he said, Thus saith Jehovah, By the young men of the princes of the provinces. Then he said, Who shall begin the battle? And he answered, Thou. 15 Then he mustered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he mustered all the people, even all the children of Israel, being seven thousand. 16 And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. 17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out from Samaria. 18 And he said, Whether they are come out for peace, take them alive; or whether they are come out for war, take them alive. 19 So these went out of the city, the young men of the princes of the provinces, and the army which followed them. 20 And they slew every one his man; and the Syrians fled, and Israel pursued them: and Ben-hadad the king of Syria escaped on a horse with horsemen. 21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

GOLDEN TEXT: *It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes to say, Where is strong drink? lest they drink and forget the law, and pervert the judgment of any that is afflicted.*—Prov. 31: 4, 5.

Under the usual method of selecting Bible temperance lessons, Gideon's water test would no more be included than Esau's soup test, but both incidents reveal the psychological qualities in human nature that lead men to drink intoxicants.

Gideon, the farmer's son, called

from his threshing floor to thrash the Midianite oppressors of his people, gathered for that purpose thirty thousand soldiers. When they neared the enemy a majority of them began to shiver with fear, and God told Gideon to give these cowards leave to go home, lest the contagion spread to the brave. Twenty thousand confessed themselves cowardly quitters and "skedaddeled." No better word should be used for such poltroons. The ten thousand that remained were tested again by a halt to drink at a great pool, when they were dusty and thirsty with a long, hot march. Nine thousand seven hundred of these showed no lack of courage, for they were even reckless in throwing themselves flat on their faces to drink their fill when the much greater army of their foe was close at hand on the hills above them, and might rush upon them while they were lying prostrate in disorder. They did show, however, the lack of another quality equally essential to victory in the battle of life, namely, self-control, which was consciously revealed in the remaining three hundred, who, with face to the foe and spear in hand, bent on one knee and threw a little water to their lips with the left hand, as a dog throws it into his throat with his tongue. Each of the three hundred men who showed this self-mastery fulfilled the promise that "one shall chase a thousand." Three hundred trumpets—one being usually assigned for each thousand men—represented three hundred regiments. That was twice as many as the one hundred and fifty regiments of their foe, who awoke in terror, hearing so many trumpeters all about them in the midnight, each supposed to be the trumpeter of a thousand men. The crash of three hundred pitchers, that revealed three hundred hidden torches, suggested that everything had gone to smash, and completed the panic. The Midianites "ran and cried and fled."

The pitcher is the fit symbol of the "Gideons," a temperance fraternity among American commercial travelers, who are not more than one per cent. of the whole body, as of old, but illustrate again, under strong temptations, the conquering virtue of self-control. "He that ruleth his spirit is greater than he that taketh a city." Here is a story of a modern Gideon, a patriot willing to practice self denial for the public good in the battles of peace. A young Norwegian student, an immigrant in the United States, spent a summer in Minnesota working for prohibition. During the campaign he earned $140 with which to pay his way through the winter terms of school. Of that meagre pittance, the result of his vacation's labor, he contributed to the prohibition cause—not five, not ten, not twenty-five, but *one hundred dollars.* Then he went to splitting wood and washing dishes to pay his way through Augsburg Seminary.

Drunken Chiefs Defeated.

The second section of our lesson is the tragedy of Ben-hadad, King of Syria, and the thirty-two chiefs, his allies, who were drinking themselves drunk in their pavilions, and were consequently defeated by two hundred and thirty-two sober young princes of Israel and their followers,* reminding us how easily those who are not masters of themselves are overmastered by others. Whether in military conflicts or in the equally intense battles of business, it is the sober, self-controlled men who win at last, if not at first; and it is the tipsy banqueters who sooner or later lose. A New Orleans paper tells of a printer who, when his fellow-workmen went out to

*See story in full on page 52, also "Defeats by Drink" in Topical Index.

drink beer during working hours, put in the bank the exact amount which he would have spent if he had gone out to drink with them. He kept to his resolution for five years. He then examined his bank account, and found that he had on deposit $521.85. In the five years he had not lost a day from ill health. Four or five of his fellow-workmen had in the meantime become drunkards, or had become worthless as workmen, and had been discharged. The water-drinker bought a printing office, went on enlarging his business, and in twenty years from the death is that of Ammon, slain at the sheepshearing when his heart was merry with wine (2 Sam. 13: 28). Modern tragedies of defeat and death through drink are seen in every city where the "bar" is thrust across the path of young men.

Abstinence for Soldiers.

Employers of labor on railroads and in other branches of industry, having for years required total abstinence or given preference to abstainers, and athletic trainers having long required abstinence in those training for prize fights and other physical tests, gov-

THE FIRST DROP.

THE LAST DROP.

"Come in and take a drop." The first drop led to other drops. He dropped his position, he dropped his respectability, he dropped his fortune, he dropped his friends, he dropped finally all his prospects in this life, and his hopes for eternity; and then came the last drop on the gallows. BEWARE OF THE FIRST DROP.—*The Watchman.*

time he began to put by his money was worth $100,000.

The chief lesson of the two battles of our lesson is that in the battle of life, WHILE SELF-CONTROL PREPARES US FOR LARGER VICTORIES, INTOXICANTS INVITE DEFEAT AND DEATH BY WEAKENING THE BODY AND MIND. Another Bible story of drink and

ernments are at last recognizing that abstinence should also be promoted among government employees, military, as well as civil, and that *the regimen of the regiment training for wholesale fighting, should be that of an athlete.* Dr. Haggard says, "In the German army the Kaiser finds the beer-drinking soldier fifteen to twenty

per cent. less effective than the abstainer." Experiments in the twentieth century in the Swiss army showed that even a little wine lowered the marksman's record on a target. Gen. P. H. Ray, of the United States Army, says, "From my own observation I know that drinking beer detracts from the accuracy of a soldier's shooting." He also says, "Several times within the last ten years I have noticed, when extra and continued exertion has been required in marching, that in every instance the first men to drop out of the ranks and fall by the wayside have been the beer-drinkers." British army officers encourage their soldiers to join the British Army Total Abstinence Association by reporting every year how much smaller is the percentage of total abstainers than of drinkers in the three black lists of desertion, disorder and disease. The superior endurance of the cold-water men has also been impressively exhibited. The Washington Star, a paper of high standing for accuracy, gives the following story of a greater than Marathon race, which has its message for young men out of the army as well as for all soldiers everywhere. "Three regiments were selected from each of several brigades for tests at different times, partly during maneuvers. In one every man was forbidden to drink a drop while the test lasted; in the second malt liquor only could be purchased; in the third a sailor's ration of whiskey was given to each man. The experiment was repeated in several instances where forced marches and other work was required. The whiskey drinkers showed more dash at first, but generally in about four days showed signs of lassitude and abnormal fatigue. Those given malt liquors displayed less dash at first, but their endurance lasted somewhat longer. The abstainers, however, are said to have increased daily in alertness and staying powers. As a result of this experiment, the British War Department decided that in the recent Soudan campaign not a single drop of stimulant should be allowed in camp, save for hospital use. The officers, including even the generals, could no longer enjoy their accustomed spirits, wines and malt liquors at their mess tables. There must have been some wry faces, especially among the Scotch laddies, when the order was published that for all hands, including even camp followers, liquid refreshment was to be limited to tea, oatmeal water, or lime juice and Nile water. To-day it is a great feather in the headgear of the advocates of military total abstainers that Lord Kitchener's victory in the Soudan was won for him by an army of teetotalers, who made phenomenal forced marches through the desert, under the burning sun, and in a climate famed for its power to kill or prematurely age the unacclimated. Indeed, 'tis said that never has there been a British campaign occasioning so little sickness and profiting by so much endurance."

Compulsory abstinence for officers as well as soldiers is the fixed policy of the British military leaders for times of war, and voluntary abstinence is strongly encouraged in time of peace. The highest generals serve as officers of the British Army Total Abstinence Association, and speak at its meetings, and provide tents and equipment for its club life and entertainments.

Prohibition in the United States Army.

While the British military authorities excel those of the United States in the points mentioned, the United States is ahead on another point, namely, in that by the mandate of

the American people, through Congress, the army beer saloon is prohibited, both in the army posts of young soldiers and in the soldiers' homes of the aged veterans, as it is also forbidden by executive order in the Navy.

The whole battle of prohibition has been fought out on a small scale in the anti-canteen controversy. Army beer saloons—poetically called "canteens"—were introduced in army posts by those who sincerely believed that beer sold under "government ownership" in what was substantially a military "dispensary," an orderly place under the supervision of officers of "good moral character," would serve as a relatively harmless substitute for whiskey saloons outside, in which gambling and worse evils were also found. Even religious editors and bishops—a few of them—accepted with implicit faith the testimony of drinking officers who represented these "canteens" as almost as good as a prayer meeting, and assumed that not the alcohol but the person who sells it and the place where it is sold do the harm. Brig.-Gen. A. S. Daggett, U. S. A., retired, out of forty years' service in the army, before and during and after the canteen period, has conclusively shown by quiet but positive testimony, that the army beer saloon, introduced into the soldiers' amusement room, with credit as an ally of habit, and alluring dividends of asparagus and tomatoes, led many who had never frequented saloons to adopt the drink habit, and, when the government beer had kindled their appetites, led them straight to the outside places for stronger liquors and the vices with which all intoxicants are allied. The "canteen" failure is but a new refutation of the fallacy that an old bartender set in a lurid light when crusading white ribboners knelt in the sawdust of his saloon to sing and pray. As they ceased, he exclaimed: "Ladies, why are you here? Don't you know that this is where we punch tickets for hell the last time? *Why don't you stop them uptown before they get on the train?*" It is in the "respectable saloons" and respectable dining-rooms that the drunkards "get on the train."

Defeat Through Drinking Officers

That ancient defeat of Ben-hadad because he and other officers were drunk finds many a modern parallel. Gen. O. O. Howard gives the following among other instances of defeat through drink in the American War for the Union: "In one of our great battles we suffered defeat, and many of us have believed that the mistake which caused the defeat was due to an excess of whiskey drunk by the officer in command. I had the testimony from an officer who was with him that pitchers of liquor were brought to his table, and that he and those around him drank as freely from them as if they contained only water. The orders the commander gave were the direct opposite from what he would have given had he not been suddenly confused by drink. A heavy loss of men and material, and a dreadful defeat for our cause, was the result."

Even Homer, ten centuries before Christ, knew that wine was harmful to the soldier's body and brain, as witness the following dialogue between Hector's mother and her hero son:

"'Stay till I bring the cup with Bacchus crowned,
Then with a plenteous draught refresh thy soul
And draw new spirits from the generous bowl.'
'Far hence be Bacchus gifts!' Hector rejoined.
'Inflaming wine, pernicious to mankind,

Unnerves the limbs and dulls the noble mind:
Let chiefs abstain, and spare the sacred juice
To sprinkle to the gods—'tis fitter use."

Braver Than Battling.

When the British torpedo-boat Thrasher struck on Dodman Reef and was torn open, the steam pipes of one of the boilers burst and the stokers were in instant peril of their lives in the scalding steam. Stoker Lynch managed to reach the deck in safety, but just then he heard his chum cry for help, and plunged back into the scalding steam, shouting, "All right, Jim; I'm coming!" The rescuer groped his way to his chum and bore him up to the deck, getting badly burned as he did so, but his only thought was of his chum. "Bear up, Jim; we'll get you through, dear old boy!" But Jim died of his burns, and Lynch almost died of sorrow added to his own injuries. When Lynch got better there was a parade of sailors before the admiral. "Step forth, Lynch, and receive this first-class Albert medal for conspicuous bravery!" And his comrades crowned his honors with a hearty cheer. Some days after, a lady, speaking to a group of navy stokers and others, used this story of Lynch's courage as an illustration of moral courage needed in fighting drink and saving others. "Stand up, Lynch!" shouted his comrades. Modestly he rose, and as an appeal had been made for pledge signers, he said: "I have not been a drinking man, but my temptations have been very great, and if I should become a drunkard it would break my mother's heart. I should like to sign the pledge." He did so, and a hundred men signed with him. Thus he added a new act of courage to his record. This incident may well remind us that the bravest of the brave are those who daily wage an unpopular war for the right.

For God and home, and every land,
We wage a peaceful war,
The cross, the banner of reforms,
Forever at the fore.

With Christ, invincible, we march,
Man's direst foes to slay;
His word the sword of victory,
Our allies, all who pray.

In steps with Him we conquer lust
And appetite and fraud;
Defeat, retreat, bring no despair,
Our courage is in God.

We thank Him for the victories won,
And hail the triumph sure;
At peace amid the battle's brunt,
The happy that endure.

(Tune, Coronation.) W. F. C.

See Class Pledge at end of book.

THE STORY TOLD TO LITTLE ONES.

Boys and girls like to hear stories about soldiers, and I have one to tell them. There was a king named Ben-hadad, who got thirty-two other kings to join their horses and chariots and soldiers with his that they might go together and take the city of Samaria, to whose king Ben-hadad sent word: "Give me all your gold and silver, and wives and children." The king of Samaria was so frightened that he said: "I am thine and all that I have." But Ben-hadad was not satisfied; he wanted still more; so he sent again to the king in Samaria and said: "I am going to send my servants to your house, and they shall take away everything." Then the king in Samaria was aroused and sent word to Ben-hadad: "I have given you what you asked for first, my wives and my children and my gold and my silver, but I will not let you take anything more." Ben-hadad was angry, and gave orders that his soldiers should be ready to fight. Do you not think that Ben-hadad and the thirty-two kings

and all the soldiers and horses and chariots could make one poor king do as they said? Yes, I am sure they could have done so if it had not been for two things. I am going to let you try to guess what those two things were. If you do not guess right, I will tell you about them.

Now, I will read you a verse from the Bible that will tell you what made King Ahab of Samaria stronger that Ben-hadad and his thirty-two kings, with all their chariots and soldiers and horses: "And behold there came a prophet unto Ahab, king of Israel, saying, 'Thus saith the Lord, Hast thou seen all this great multitude? Behold, I will deliver it into thine hand this day, and thou shalt know that I am the Lord.'" Now surely you can tell me one of the reasons why Ben-hadad and his great host could not conquer the king of Samaria. Now I will read to you a verse from the Bible which will tell you the second reason: "Ben-hadad was drinking himself drunk . . . he and the kings the thirty-two kings that helped him." This is what King Ahab's little army found them doing. God put courage into the hearts of Ahab's soldiers, and they fought Ben-hadad's great army, and killed many, and drove the rest away. Ben-hadad himself had to get away by a very fast horse. Most of the thirty-two kings were killed.

Application.

There is a great enemy, greater than Ben-hadad, who is trying to take away all that you have. Jesus has said of him, "Satan hath desired to have you, that he may sift you as wheat," sifting out all of your goodness, and leaving all of your badness. He will not do as Ben-hadad and his thirty-two kings did, get drunk and let you conquer him, but he will try to make you like wine and brandy, and all such things, so that he can take you. Let me write on the blackboard the names of the thirty-two kings he has called in to help him fight you (read the names as fast as I write them, and remember that these soldiers of the devil that fight you, are the foes you have to fight):

1	Ill temper,	18	Coveting,
2	Selfishness,	19	Boasting,
3	Hate,	20	Love of money,
4	Idleness,	21	Cheating,
5	Disobedience,	22	Swearing,
6	Envy,	23	Rioting,
7	Lying,	24	Love of strong drink.
8	Pride,		
9	Wilfulness,	25	Tobacco,
10	Quarrelling,	26	Theater,
11	Anger,	27	Dancing,
12	Deceit,	28	Hypocrisy,
13	Bad company,	29	Evil speaking,
14	Bad books,	30	Fault finding,
15	Whining,	31	Listening to evil things.
16	Stealing,		
17	Sabbath-breaking,	32	Bad thoughts.

Questions. What is the reason Ben-hadad and his big army could not overcome the little army of King Ahab? Because they were drunk. If you let yourselves learn to like brandy and wine you will not be able to fight against these thirty-two kings of wickedness whose names we see on the blackboard. Why was Ahab's little army stronger than Ben-hadad's great army? Because God was their helper. God can make you stronger than Satan and his thirty-two helpers, if you will put your trust in Him.

Horace Greeley, on Government Ownership of the Liquor Traffic: "It is disreputable enough for the individual, under the pressure of personal wants, to become a liquor-seller; but for the whole State to become such, and this with no necessity, but from pure greed and cowardice, is infamous."

Hon. Wm. Windom, Secretary of Treasury, U. S. A.: "Considered socially, financially, politically or morally, the licensed liquor traffic is or ought to be the overwhelming issue in American politics. The destruction of this iniquity stands next on the world's calendar."

Pledge in thy noblest mood against thy worst;
Pray then for strength to keep the sacred trust;
Prohibit too the drink by God accursed.

WASHINGTON: "Let us raise a standard to which the wise and honest can repair. The event is in the hand of God."

JEFFERSON: "The excise law is an infernal one. The first error was to admit it by the Constitution, the second was to act on that admission."

LINCOLN: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong."

"Let every friend of temperance frown upon all efforts at regulating the cancer. Any license law, however stringent, must eventually increase the evil."—*Speech of Lincoln, Jan.* 23, 1853

"After reconstruction, the next great question will be the overthrow of the liquor traffic."—Abraham Lincoln to J. B. Merwin, Apr. 14, 1865, the morning before assassination.

WILLIAM MCKINLEY: July 10, 1874: "Every man who votes for license becomes of necessity a partner to the liquor traffic and all its consequences."

THEODORE ROOSEVELT: "If a candidate be corrupt, then refuse, under any plea of party expediency, under any consideration to refrain from smiting him with the sword of the Lord and of Gideon."

HON. J. W. LONGLEY, Attorney General of Nova Scotia: "It would be the greatest blessing in life that could be conferred upon our institutions if in every one of the Two Hundred and Fifteen constituents of Canada there were A HUNDRED MEN who did not care a button about party, and voted as they thought was right and proper in the interests of the country. Some of those in public life would get hurt, and it would not always work right for the machine, but it would influence those high in the councils of the nation to pursue a course that would command the respect of the best and truest elements in the country."

HORACE GREELEY, in *New York Tribune:* "Now, it is mad, it is driveling, to talk of regulating the traffic in intoxicating beverages. Raise the charge for license to $10,000 and enact that nobody but a doctor of divinity shall be allowed to sell, and you will have no material improvement on the state of things now presented, because so long as one man is licensed to sell, thousands will sell without license. The law is robbed of all moral sanction and force by the fact that it grants dispensations to some who do with impunity and for their own profit that which is forbidden to others."

NOTE.—The above picture is not intended for judges who use powers of license court to cancel as many licenses as possible, but only for those who license bars when they might and should refuse to do so.

A Traffic to be Hated and Destroyed.

Psalm 10: 1-12.

1 Why standest thou afar off, O Jehovah? Why hidest thou thyself in times of trouble? 2 In the pride of the wicked the poor is hotly pursued; let them be taken in the devices that they have conceived. 3 For the wicked boasteth of his heart's desire, and the covetous renounceth, *yea,* contemneth Jehovah. 4 The wicked, in the pride of his countenance, *saith,* He will not require *it.* All his thoughts are, There is no God. 5 His ways are firm at all times; Thy judgments are far above out of his sight: as for all his adversaries, he puffeth at them. 6 He saith in his heart, I shall not be moved; to all generations I shall not be in adversity. 7 His mouth is full of cursing and deceit and oppression: Under his tongue is mischief and iniquity. 8 He sitteth in the lurking-places of the villages; In the secret places doth he murder the innocent; his eyes are privily set against the helpless. 9 He lurketh in secret as a lion in his covert; he lieth in wait to catch the poor: he doth catch the poor, when he draweth him in his net. 10 He croucheth, he boweth down, and the helpless fall by his strong ones. 11 He saith in his heart: God hath forgotten. He hideth his face, he will never see it. 12 Arise, O Jehovah! O God, lift up thy hand!

Scripture Side Lights for Home Reading: Psalms 1, 2, 93, 94, 146; Mark 12: 38-44.

Golden Text: *Who will stand up for me against the workers of iniquity?*—Psalm 94: 16.

Although David does not specifically teach total abstinence, those who fight the drink traffic often turn to his psalms for battle songs. The eternal principles are there that in their growth are overthrowing the liquor traffic.

One of the searching lay sermons of John G. Woolley is on the First Psalm, from which, by a braver exposition and application than some preachers dare to make, he pictures the churchmen who in politics "walk in the counsel of the ungodly, and stand in the way of sinners, and sit in the seat of the scoffers."

The Second Psalm is the very charter of every movement for civic revival, especially the Father's promise to the Son (v. 10): "I will give thee the nations — the governments — for thine inheritance." The original word, translated "heathen," misconceived as referring to individuals, the Revised Bible translates "nations," that is, governments outside of Palestine, which we are divinely assured are to be really Christianized. That will mean the end of licensed liquor selling.

The Ninety-third Psalm begins with words that Garfield quoted when Lincoln was assassinated, and which were taken up again as the nation's faith when Garfield was shot, "The Lord reigneth"—words we need to steady us when men and women and children are being assassinated by the thousand by the licensed barrooms.

When the writer was inaugurating a successful campaign for Sunday closing of saloons in Los Angeles, in 1889, he read as the keynote—and it was received like a fresh message from heaven—the Ninety-fourth Psalm: "O Lord God, to whom vengeance belongeth, show thyself. . . . Who will rise up for us against the evildoers?"

The 146th Psalm is known as "The Crusade Psalm," because the "Crusade Mother," Mrs. Eliza J. T. Thompson, of Hillsboro, Ohio, who inaugurated the Woman's Temperance Crusade, that afterwards grew into the World's Woman's Christian Temperance Union, found her inspiration in the great promise of that psalm, "Jehovah preserveth the fa-

therless and widow, but the way of the wicked he turneth upside down." Surely one must be a dull reader who can think of the barroom remaining right side up when God turns "the way of the wicked upside down."

A wine-glass is right side up when it is upside down.

But temperance workers have recognized that the Tenth Psalm, more than any other, pictures, as from life, the modern liquor dealer, especially in those countries where by temperance agitation the evil influence of the traffic has been so fully exposed that only one in whom covetousness has crushed out every noble impulse can pursue such a hateful trade.

The Gambler, the Boodler, and the Brewer.

Let us first look at this psalm in its wider and deeper application. We shall cure the drink traffic, "the open sore of the world," the sooner if we use not skin plasters but fundamental remedies. The Psalmist, in denouncing "the wicked." like other prophets of old—but unlike some modern would-be prophets—hits hardest and oftenest at the sins of the rich and powerful, and especially at covetousness, "the root of all kinds of evil," the sin Jesus condemned more than other save the sin that so often enwrapped it—hypocrisy.

Nothing so aroused the righteous indignation of Christ as a Christian profession used as the counterfeit label of a selfish life. In the words of a modern prophet, Theodore Roosevelt, we have a phrase that may be of great service in interpreting this psalm. In one sentence of a Presidential message, in 1908, he denounces as all alike "undesirable citizens," the unscrupulous financier, the gambler and liquor seller. The cursed tie that binds the three in one group is covetousness. They will be rich even though it must be by heaping up muddy and bloody gold. If we would really undermine graft, gambling and drink, let us diligently teach the children in the home and school and church that only wealth that has come by promoting the public weal is honorable. Teach them to regard the big houses of brewers and boodlers and gamblers as no better than "haunted houses." It is foolishness to shun a house because there is a tradition of ghosts, but it would be wisdom to regard a house built with the brewer's blood money as really haunted with the bitter cries of ruined homes and blighted lives, no less unfit for habitation or admiration than that tyrant's home who used the blood of men to mix the mortar.

In studying this Psalm, as in all reform studies, each special reform gets the greater emphasis when it is studied not alone but as one heavy link in the chain that enslaves men. Appetite, Lust and Greed—these are the Satanic triumvirate of evil, and the greatest of these is Greed, by whose prompting Appetite and Lust are induced to do most of their devilish work.

Two teachings of this Psalm are:

1. That the liquor dealer's occupation is no better than that of a wild beast.

2. That good men should hate and destroy it.

The Rum Tiger

"He lurketh in secret as a lion in his covert." (V. 9). This is the central fact in the Psalm, that there are men who turn themselves into wild beasts to make money by cheating the poor and ignorant. Drink bestializes the drinker, making him ape, lion and hog in rapid evolution downward; but covetousness makes a man the king of beasts, especially when for gain he

makes it his business to transform others into beasts. The liquor dealer is indeed that most dreadful of lions, "the man-eater," who, having fed on a man, will never again content with lesser prey.

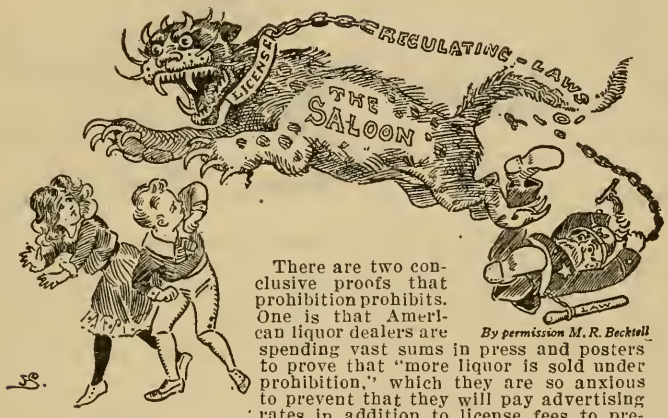
It is the tiger, more treacherous than the lion that temperance workers in the United States most frequently choose to picture the liquor traffic. Herewith we present three cartoons of these rum tigers that need little interpretation. The first condenses centuries of British and American history, that prove the futility of any form of "regulation," whether low license, high license, or government ownership, to check the deadly work of this human beast.

The second tiger shows the wickedness of a relapse from prohibition back to license, such as sometimes occurs, always in such cases by the votes of fathers more interested in other issues than in home protection.

The third tiger, though the direct application of the picture is to an abuse peculiar to the United States, may easily be adapted to "John Bull," or other national personifications wherever the government stands as protector of the beast that imperils home and school and church, preventing fathers from destroying the destroyer.

Dr. Talmage preached on the text, "It is my son's coat, an evil beast hath devoured him." Does anyone suppose that, in preaching on the evil beasts that destroy young men, an intelligent and honest preacher could fail to name the bar-room?

"In the seventeenth century in Badburg (a little town in Bavaria) a man was arrested who on the rack confessed that the devil had given him a girdle by means of which he could change himself into a wolf. As a wolf he had eaten thirteen children, among them his own son. He had also bitten to death two men and a woman. He was sentenced to be put on the wheel, then beheaded after being pinched in twelve places on his body with red-hot irons. His dead



By permission M. R. Becktell

There are two conclusive proofs that prohibition prohibits. One is that American liquor dealers are spending vast sums in press and posters to prove that "more liquor is sold under prohibition," which they are so anxious to prevent that they will pay advertising rates in addition to license fees to prevent it. The other is that after abundant experiments for a hundred years with license and prohibition, the American people are adopting prohibition faster than ever before. No statistics are needed except the rumsellers' expenditures to defeat prohibition and prohibition's increasing areas.

The Rum Tiger.

[By permission of Rev. H. T. Cheever, Worcester, Mass.]

A VOTE for LICENSE says: "CUT THAT ROPE!"

Worse than any "blind tiger"* that hides away in dark alleys and devours only the "old soaks" that come to him, is a tiger let loose in the streets, by the vote of fathers, with the gold license collar of the state on his neck, to destroy the boys and girls.—Rev. O. R. Miller.

body was burned, but his head was set on a wooden wolf as a warning, and thus kept for many years.

* * * *

So runs the old chronicle. Has it any parallel in present-day life?

The next time you open your newspaper and read the scare heads describing the latest lynching horror in the black belt of the United States, ask yourself what devil's girdle has changed so many negroes into sensual hyenas. Remember that during the four years of the Civil War the whole white womanhood of the South, in the absence of husband and brother, in the death grapple of battle, was at the mercy of the black population on the plantations. Was there anything corresponding to these frightful episodes at that time? Oh, no! What has, then, happened since to produce the change? Is it emancipation or education, or the possession of the suffrage? If you get the report of the Committee of Fifty on the Liquor Laws of the United States and turn to the chapter describing the South Carolina dispensary you will find a sentence which for all rational men is a sufficient answer: "Seventy-five per cent. of the sales of the dispensaries are to negroes." The souls of the black men are poisoned with alcohol and their bodies are in due course drenched in petroleum and burned."

So those guilty of social horrors the world over, in homes and streets, have mostly been bitten by the human wolves who have surrendered true manhood to make money behind liquor

*"Blind tiger" is a term used in the United States for an illegal barroom. When a few such are developed in a prohibition town because citizens did not elect, with a good law, good officers to enforce it, some thoughtless people say, "We had better have some well-regulated saloons instead of these 'blind tigers,'" not being thoughtful enough to see the answer in their own figure, namely, that "blind tigers" are necessarily less harmful than tigers with open eyes, given free course of the streets by vote of careless fathers. On beastly influence of drink, see p. 30.

bars. These are far more dangerous than mad dogs, a few of whom attracted national attention in the United States by human tragedies in 1908. Many a kind father, bitten by the bar-tender, has become the beastly terror of his home and neighborhood.

Let me quote from a reformed drunkard's pen the vivid picture of the transformation, as of Dr. Jekyl to Mr. Hyde, of a man into a beast through the power of drink. "Recovering from a debauch, horrible thoughts that should make even the lowest beast blush with shame, crowd through the distorted chambers of his brain. At a later stage comes remorse, with it pangs of regret and despair, to still further torture the unfortunate sufferer.

"I am speaking now of the man who has once been a man—not the naturally depraved being who drinks out of sheer brutishness, who never knew the sensation of a noble thought or a good impulse."

It should be admitted frankly and often in temperance articles and addresses, to avoid seeming exaggeration, that temperance advocates do not forget that probably a majority of those who use intoxicants in the most advanced countries do not become drunkards, or even "drunk," in the common meaning of that word, though every man whose mind or body is in any degree affected by alcohol is drunk to that extent. But every man who uses intoxicants—the word means poison—as a beverage, becomes by that habit one of the supporters of a system which, more than anything else, draws humanity down to animalism, when it should be rising to live the nobler life of man's spiritual nature. In the words of Charles H. Spurgeon, referring to the beastly signs above the doors of British drinking places:

"Red lions and tigers and eagles and vultures are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously, and wonder why their faces are so blotched and their pockets so bare would leave off wondering if they had two grains of wisdom. They might as well ask an elm-tree for pears as to look to loose habits for health and wealth. Those who go to the public-house for happiness climb a tree for fish. The man who spends his money with the publican and thinks the landlord's bow and 'How do you do, my good fellow?' means true respect is a perfect simpleton. We don't light fires for the herring's comfort, but to roast him. Men do not keep pot-houses for the laborer's good. Why, then, should people drink 'for the good of the house'? If I spend money for the good of the house, let it be my own house and not the landlord's. It is a bad well into which you must put water, and the beerhouse is a bad friend because it takes your all and leaves you nothing but a headache."

"History, out of abundant sorrows

Cartoon designed by W. F. Crafts.

Uncle Sam protects with the shield of "interstate commerce" the "blind tigers," fed on "original packages" by liquor dealers outside the State, so that fathers cannot defend their own boys.

and tragedies, has proved that alcohol is:

1. A Mocker, saying "Good cheer," but leading men to the lockup.
2. A Cheat, receiving much value, but returning none.
3. A Liar, promising to warm and strengthen, but doing neither.
4. A Thief, robbing the till of every honest merchant.
5. A Bandit, despoiling laborers on their way home from toil.
6. A Debaucher, whose haunt is hung with obscene pictures.
7. A Corrupter, making men worse, but never better.
8. A Disturber, causing contention, accidents and general disorder.
9. A Kidnapper, stealing boys from the home and enslaving free men.
10. A Ravager, whose wounded fill asylums, hospitals and almshouses.
11. A Poisoner, whose victims die in dreadful delirium.
12. A Murderer—*alias Eau-de-vie*—who deals out death.
13. A Tyrant, ruling by bribery and the help of shameless allies.
14. An Anarchist, who daily defies the law of the state.
15. A Traitor, pretending to enrich the nation, but working its ruin.

The Duty of Hating.

The indictment we have just quoted reminds us that it is too much forgotten that the Bible teaches us, as in this Psalm, so in many passages, to "hate evil" as well as to love the good.*

Dr. Thomas Arnold, the great Rugby teacher, once said: "I have heard enough about boys that love God. Commend me to a boy that not only loves God but hates the devil." One is but half a Christian who is not "a good hater." Of course he will not hate the sinner but the sin. When New York City was having a third uncovering of its abominations, a careful observer remarked that the chief effect upon public sentiment there was "vexation rather than indignation." The man who lacks the "blood and iron" of strong moral indignation at wrong-doing, and can read of wrongs without a quickened pulse, should study the noblest characters of the world, who could hate as well as love. Let him behold "the wrath of the Lamb" in the gentle Christ as He hurls "the sevenfold lightning of His seven times uttered, 'Woe unto you, Scribes and Pharisees, hypocrites, vipers!' because these men of long prayers preyed, in another sense, on 'widows' houses.' John, the Beloved, was the tenderest of the Apostles, but he combined, as we should all do, sweetness and fire. No Bible writer calls a lie a lie, and a liar a liar, so often as John. Even in David's rougher age it is claimed, with strong arguments, that his severe imprecations were really against men as enemies of God. As for his own enemies, his general, Joab, said chidingly, "Thou lovest thine enemies." Three times, at least, he spared foes that his comrades urged him to kill. "Do not I hate them that hate thee?" (Psa. 139: 21, 22) is the key to his imprecations.

What are You Going to Do About It?

"Break thou the arm of the wicked" (v. 15). That means prohibition, if it is the "arm" of the liquor traffic that is to be broken. God will do His part; let us do ours. In the words of Rev. Dr. Aked, formerly of England, now of New York City: "The common sale of intoxicating drink does such harm to the whole community, and not merely to those who take the drink, that in its own interest and for its own protection the community has a right to prohibit the sale. This crime must be stopped. The law, which prohibits the use of naked lights

*Ex. 18: 21; Deut. 12: 31; 16: 22; Ps. 5: 5; 26: 5; 31: 6; 45: 7; 97: 10; 101: 3; 119: 104, 113, 128, 163; Prov. 6: 16; 8: 13; 13: 5; 28: 16; Eccl. 3: 8; Isa. 61: 8; Amos 5: 15; Heb. 1: 9; Jude 23; Rev. 2: 6, 15.

in the coalpit, can prohibit the common sale of intoxicating drinks. And while we practise and preach total abstinence for the individual, we shall cherish the ideal of total prohibition for the State. And if we do not live to see the final triumph of our cause, at least we can die fighting. We can save our souls alive, and we can spend our last breath in a war shout in defense of the right and in defiance of the wrong."

Here we may fitly cite a modern imprecatory psalm, uttered by Governor J. Frank Hanly, of Indiana, at the Republican State Convention in 1908, which found swift response in a party promise that the people of the State by counties should have opportunity to outlaw the saloons.

Such an indictment calls for a sentence of banishment. At least let every man make a prohibitory law for his own mouth to guard his brain.

Why I Hate the Liquor Traffic.

GOVERNOR HANLY, of Indiana, U. S. A.

I have seen so much of the evils of the liquor traffic, so much of its economic waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartache, that I have come to regard the business as one that must be held and controlled by strong and effective laws. I bear no malice toward those engaged in the business, but I hate the traffic. I hate its every phase. I hate it for its commercialism. I hate it for its greed and avarice.

I hate it for its domination in politics. I hate it for its incessant effort to debauch the suffrage of the country. I hate it for its utter disregard of law.

I hate it for the load it straps to labor's back, for its wounds to genius. I hate it for the human wrecks it has caused. I hate it for the almshouses it peoples, for the prisons it fills, for the insanity it begets, for its countless graves in potters' fields.

I hate it for the mental ruin it imposes upon its victims, for its spiritual blight, for its moral degradation. I hate it for the crimes it has committed. I hate it for the homes it has destroyed. I hate it for the hearts it has broken. I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations. I hate it for its heartless cruelty to the aged, the infirm and the helpless, for the shadow it throws upon the lives of children.

I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

There's an evil in the land,
Drive it out!
It's a curse to every man,
Drive it out!
It is whiskey, rum and beer,
That enslaves us year by year,
Will you not these fetters clear?
Drive it out!

Do you see the drunkard's home?
Drive it out!
Do you hear the mother's groan?
Drive it out!
Do you see our youthful men,
Doomed to death by "Satan's den?"
Do you see the drunkard's end?
Drive it out!

Drive it out! Drive it out!
Men of love and faith and prayer,
Be the kind to do and dare,
Live for temperance everywhere!
Drive it out!

GEORGE W. LASSITER.

HERALDS OF ABSTINENCE AND PROHIBITION.

(*Continued from page 30.*)

SHAKESPEARE (*d.* 1616), *in Othello:* Oh, thou invisible spirit of wine, if thou hast no name to be known by, let us call thee—devil.

LORD BACON (*d.* 1626): All the crimes on earth do not destroy so many of the human race, nor alienate so much property as intemperance.

MILTON (*d.* 1674): What more foul sin among us than drunkenness; and who can be ignorant that if the importation of wine and the use of all strong drink were forbid, it would be both clean rid the possibility of committing that odious vice, and men might afterward live happily and healthfully without the use of those intoxicating liquors?

Some by violent stroke shall die,
By fire, flood, famine; by intemperance more.

PRIOR (*d.* 1721):

Memory confused, and interrupted thought,
Death's harbingers, lie latent in the draught;
And in the flowers that wreath the sparkling bowl,
Fell adders hiss, and poisonous serpents roll.

KANT (*b.* 1724): Beer is very injurious to health and destructive of life.

YOUNG, *in "Night Thoughts,"* 1742:

In our world Death deputes
Intemperance to do the work of Age;
And, hanging up the quiver Nature gave him,
As slow of execution, for dispatch,
Sends forth his licensed butchers; bids them slay
Their sheep (the silly sheep they fleeced before),
And toss him twice ten thousand at a meal.
. . . O what a heap of slain
Cry out for vengeance on us!

CHESTERFIELD, *in Speech against the Gin Act,* 1743: Vice, my lords, is not properly to be taxed, but to be suppressed. . . . Luxury, my lords, may very properly be taxed. But the use of these things which are simply hurtful—hurtful in their own nature, and in every degree—is to be prohibited. If their liquors are so delicious that the people are tempted to their own destruction, let us at length, my lords, secure them from these fatal draughts by bursting the vials that contain them. Let us check these artists in human slaughter, which have reconciled their countrymen to sickness and to ruin, and spread over the pitfalls of debauchery such baits as cannot be resisted. When I consider, my lords, the tendency of this bill, I find it calculated only for the propagation of disease, the suppression of industry, and the destruction of mankind. For the purpose, my lords, what could have been invented more efficacious than shops at which poison may be vended, poison so prepared as to please the palate, while it wastes the strength and kills only by intoxication?

ROWLAND HILL (*b.* 1744): Public-houses, the bane of the country, excite the strongest indignation in my mind.

FIELDING (*d.* 1754): Wine and youth are fire upon fire.

JOHN WESLEY, 1760: All who sell liquors in the common way, to any that will buy, are poisoners general. (see p. 80.)

JOHN ADAMS, 1761: Like so many boxes of Pandora, dram-shops are hourly scattering plagues of every kind—natural, moral, and political. The worst effect of all, and which ought to make every man, who has the least sense of his privileges, tremble, these houses are become in many places the nurseries of our legislators. . . . I think it would be well worth the attention of our Legislature to confine the number and retrieve the character of licensed houses, lest that impiety and profaneness, that abandoned intemperance and prodigality, that impudence and brawling temper, which these abominable nurseries daily propagate, should arrive at last to a degree of strength that even the Legislature will not be able to control.

OLIVER GOLDSMITH (*d.* 1774): In all the towns and countries I have seen, I never saw a city or a village yet, whose miseries were not in proportion to the number of its public-houses. . . . Ale-houses are ever an occasion of debauchery and excess, and either in a political or religious light, it would be our highest interest to have them suppressed.

COWPER, *in "The Task," published* 1785:

Ten thousand casks,
For ever dribbling out their base contents,
Touched by the Midas finger of the State,
Bleed gold for ministers to sport away.
Drink and be mad, then; 'tis your country bids!
Gloriously drunk obey th' important call!
The cause demands the assistance of your throats;
Ye all can swallow, and she asks no more.

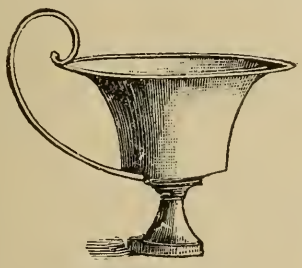
Whosoever is Deceived Thereby is Not Wise.

Proverbs 20: 1-13.

1 Wine is a mocker, strong drink a brawler: And whosoever erreth thereby is not wise. 2 The terror of a king is as the roaring of a lion: he that provoketh him to anger sinneth *against* his own life. 3 It is an honor for a man to keep aloof from strife; but every fool will be quarrelling. 4 The sluggard will not plow by reason of the winter; therefore he shall beg in harvest, and have nothing. 5 Counsel in the heart of man is *like* deep water; but a man of understanding will draw it out. 6 Most men will proclaim every one his own kindness; but a faithful man who can find? 7 A righteous man that walketh in his integrity, blessed are his children after him. 8 A king that sitteth on the throne of judgment scattereth away all evil with his eyes. 9 Who can say, I have made my heart clean, I am pure from my sin? 10 Diverse weights and diverse measures, both of them alike are an abomination to Jehovah. 11 Even a child maketh himself known by his doings, whether his work be pure, and whether it be right. 12 The hearing ear, and the seeing eye, Jehovah hath made even both of them. 13 Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

GOLDEN TEXT: *Wine is a mocker, strong drink a brawler.*—PROV. 20: 1.

"Wine is a mocker." Centuries of deadly delusion are summed up in that saying. In Bible times wine was the most common intoxicating drink. Distillation, by which separate alcohol and distilled liquors were produced, was not known before the seventh century. Wine proved a mocker, for it promised joy, but really brought sorrow. It promised strength, but really produced weakness. It was called the "social glass," but it turned friends into fighting foes." It was drunk as "health," but it promoted disease. Yet for ages men believed its false promises, and many of those reputed "wise," proved themselves foolish by being "deceived thereby." The Bible taught, in Proverbs and other passages, that wine is the chief cause of poverty, the ally of lust and all other evils, and commanded us not even to "look" at it; but not until the nineteenth century did even the most advanced churches advocate abstinence from this deceiving destroyer; though there were a few individual advocates of abstinence at an earlier time. In 1836 American temperance societies and churches in convention assembled, gave up the fruitless "moderation" movement, and also the fallacy that alcohol taken in beer and wine, instead of brandy and whiskey, would do no harm. They worked hard to save drunkards by pledging them not to drink; but with open saloons inviting them to drink all along their path, most of them fell into their old habits again. All sorts of "restrictive" license laws failed to restrict, and so in 1850 the churches generally declared in favor of prohibitory laws, by which it should be made "as hard as possible to do wrong, and as easy as possible to do right." With the increase of immigration, of cities, and of prosperity, the consumption of liquors increased in our country until, in 1907, it reached high tide,



ORIENTAL WINE CUP.

twenty-three gallons per capita, with corresponding increase of evil consequences in the home, in business, and in politics, all of which lose when the liquor habit gains. This, in brief, is the history of the temperance movement, which we may appropriately recall on this Temperance Sunday, because history is the best exposition of what is at once our golden text, and the lesson's opening verse.

"Mocker" and Murderer.

But alas, "wine is a mocker" still in spite of all past exposures of its tricks. As confidence men use over and over again the trick of greeting a stranger as an old friend, and then lure him into some resort and get his money by some gambling trick or other robbery, so the same tricks with which wine fooled Noah, and Alexander the Great, are used successfully in our own land to-day. Still, in the name of friendship, men take that which has made many a man kill his best friend. The story is an old one, and in substance has been true of many a wrecked home, of the man who in drunken madness killed the wife he dearly loved. He knew nothing of his act nor of the imprisonment that followed till he awoke the next day, and inquired, "Where am I?" "In prison." "What for?" "For murder." "Does my wife know?" "You have murdered her." Then came madness indeed. And that is the stuff people have taken for centuries to manifest friendship! "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Danger Signals.

Wine is especially a mocker in that even when a man's neighbors all see he is a slave to drink, he commonly thinks himself in no danger. Let us challenge our drinking friends to let the drink alone for a whole week to see whether the liking for it has not already a stronger hold on them than they think.

Here is an apropos story: "This red flag is a signal of danger, Nannie," said the tall engineer, as he gave his daughter a little red flag. "A signal, father?" And Nannie's blue eyes were lifted toward her father in anxious inquiry. "Yes, it means danger." If anything is not just right, that red flag on the railroad track is a sign, and the engineer will stop his train." "Would you stop yours, father?" "I rather think so, Nannie Payson. If I didn't there would be trouble. What I have given you is only a toy flag, but you may like to play with it." Nannie was an enthusiastic child. She eagerly seized the toy flag, and delightedly played with it. Her father had scarcely left the room to hurry off to his train, when she heard her mother sighing. "Oh, dear!" Then her mother cried. "Oh, I wouldn't cry!" urged Nannie, throwing her arms about her mother's neck. Tell me what is the matter." The mother hated to say. "I know why it is." She went to a closet and opened the door. She pointed to a black bottle on a shelf. "That is it, mother." The mother nodded her head. "It is growing on him, Nannie. He does not think so, but he drinks more than he used to, and he drinks oftener. He will lose his place on the road the next thing." The fumes of whiskey the engineer had taken escaped from the closet into the room. "He thinks people don't know, but they can't help knowing. Just as the smell of it is coming out of the closet, the trouble gets out, and everybody knows it, Nannie. You can't hide it." What could Nannie do? She resolved to do one thing the next day, though she made up her mind with fear and

trembling. When the engineer went to the closet the next morning, he saw the toy flag beside the bottle, red beside the black, the danger signal near the drink of death, and so the father was saved.

Warnings of Medical Science.

The Irish Temperance League Journal shows what a mocker wine is in the following list of excuses for using drink as a medicine, with the answers made by great doctors to their self-deceiving words:

Mr. A.—I must have a little wine because my blood is poor. Dr. Kerr: Alcohol injures the blood.

Mr. B.—I can't do without a little because I suffer from indigestion. Dr. Bowman: Alcohol retards digestion.

Mr. C.—I have brain fever and I need alcohol. Sir Henry Thompson: Of all the people who cannot stand alcohol it is the brain workers.

Mr. D.—I am rather nervous and, therefore, I take a little. Dr. Brunton: The effect of alcohol upon the nervous system is to paralyze it.

Mr. E.—I suffer with my liver, so I take a little occasionally. Dr. Norman Kerr: Alcohol hardens the liver.

Mr. F.—I am a victim to kidney disease, which is my reason for taking alcohol. Dr. Norman Kerr: Alcohol destroys the kidneys.

Mr. G.—I am weak and need something to strengthen my muscles. Sir B. Richardson: The action of alcohol is to lessen the muscular power.

Mr. H.—I have to work in a cool place, and must have some alcohol to warm me. Dr. John Rae: The greater the cold the more injurious is the use of alcohol.

Mr. I.—I don't get enough food, so I rely upon a little alcohol to supply extra food to nourish me. Dr. J. C. Reid: There is no support to the body in the use of alcohol.

Mr. J—I have to undergo an operation and I must take a little. Dr. Bantock: I believe that all surgical operations are safer without alcohol.

Mrs. K.—I have a little babe to nurse, and therefore I have to take "stout." Dr. Heywood Smith: It is a popular mistake to think that the drinking of "stout" makes you better nurses.

Mr. L.—I feel low sometimes, so it is needful for me. Dr. Wilkes: Alcohol is a depresser, and people are under a delusion who think otherwise.

Mr. M.—I am rather "run down," and I have to take a little alcohol to build me up. "The Lancet:" As an agent for producing degeneration alcohol is unrivalled.

Mr. N.—I have a weak heart—that is my reason. Dr. Sims Woodhead: I never use brandy for heart; hot milk is better.

Mr. O.—I have a complication of complaints. I am forced to take it. Dr. Dickson, Canada: Alcohol is the most destructive agent to every organ and tissue of the body, either in a state of health or disease.

Another Delusion.

Another way in which wine has long been a successful mocker is in the plea so often made by men whose liberal education should have taught them better, that the desire for intoxicants is a universal human craving that will be satisfied in one way if not another, and therefore we might as well stop our efforts whether for voluntary abstinence or enforced prohibition. Temperance Sunday is a good time to deal this ignorant plea a death blow, by making the cheering fact universally known, that half the world's population never tasted alcohol in any form, nor their fathers nor grandfathers before them. Total abstinence is one great virtue of Hinduism, Buddhism and Mohammedanism, which, together, present about

700,000,000 of living refutations of the lazy plea that it is no use to work against the drink curse, because all peoples are under its spell. White men are breaking down this one virtue in hundreds of natives, with whom they associate in military, civil and educational circles, but it is only hundreds among millions of these Oriental abstainers that have yet been corrupted, and Temperance Sunday ought to be so used as to stay the tide of rum and opium that is pouring into pagan lands from so-called "Christian lands," whose bad men do this hellish work under permission of "Christian governments," because "Christian citizens," who have the ability, and so the responsibilty to stop it, are too busy with the mint, anise and cummin of religion to attend to this "weightier matter of the law."

"Whosoever is deceived thereby is not wise" (Revision, erreth thereby). On the top of a London omnibus the conductor said to a preacher whose fare he was collecting, "I haven't forgotten what you said, sir, about the mirage." The clergyman looked up and said, "I don't remember." "It was at the midnight service, sir. You preached about the mirage becoming a pool, and it's never left my mind since." "So the text has remained in your mind for six months," remarked the clergyman, his heart glad to find that the seed was taking root. "Tell me something more about yourself and this sermon." "You see, sir," went on the man very earnestly, "I've been a soldier, and I've traveled a deal, and I've seen the mirage, and it was just as you described. You couldn't help being taken in. You thought as there was water, and, lo, and behold, when you rushed up, it seemed to slip away from you, like. And when you said as there was lots of things as cheated us similar, I seed it as I'd never seed it before." Wine and all alcoholic drinks are such a mirage in the journey of life. They promise to slake our thirst, only to increase it. They promise to "drown our sorrow," and they bring new sorrows.

William Jennings Bryan, in a speech before the Legislature of Oklahoma, said, "One proverb I have often quoted is, 'The wise man foreseeth the evil and hideth himself, but the foolish pass on and are punished.' It is a great truth, and beautifully expressed, but I found it did not stick in people's minds, and so I condensed it, and it is the only effort I have ever made to improve upon a proverb; and this is not an improvement, it is merely a condensation. It is not as beautiful as Solomon's proverb, but more easily remembered. It means the same thing in a condensed form, 'The wise man gets the idea into his head, the foolish man gets it in the neck.'"

A homely but most pertinent illustration of the folly of those who are "deceived" into gradual enslavement to drink is the following sketch by Judson Kempton, from the Endeavor World:

"That sticky fly-paper there," remarked Uncle 'Lijah, as he pulled his Chicago paper out of his pocket and sat down in his accustomed place in the grocery store, "is a good 'eel like what the preacher calls 'vice,' and I wonder why he ain't never brung it in his sermon.

"Now, you take that fly jist lit on the aidge, an' watch him awhile. He's as frisky as a colt. Runs his suckin'-machine down on everything in sight, but yit he's ready to stop work any minute to play a game of tag with any other fly.

"Shoo him off, an' he ain't a bit scared of your hand, big as it is, but lights on the top of it, an' goes to work suckin' at the pores an' scatterin' mycrobes all over it.

"Shoo him ag'in, an' back he goes to the fly-paper. He sees it's all covered over with dead victims. He sees they's a ho' lot more that 'ud give their legs an' their wings ef they cud git away. He hears 'em buzzin', an' sees 'em pullin', an' yankin', an' tryin' to git out; but he, *he* don't care.

"He thinks he can walk all over that fly-paper ef he wants to; thinks he kin wade right through it.

"Says he, 'Why, I ain't like them fellers; they don't know when to stop, but I can take it up an' leave it off whenever I want to. I'm a-goin' to light on there anyhow an' when I feel that it's a-gettin' too strong a hold on me, I'll simply let go an' get away in time.'

"So there you see him light. Fer a minit it seems all right. Says he, 'There's nuthin' wrong with this: It ain't hot, an' it ain't cold, an' it ain't no spider's web.'

"Then he goes to move, an' he finds his leg sticks. He goes to pull back, an' his front feet won't budge.

"He gets a little scared, an' tries to fly. He can't git off.

"Then he makes the biggest an' the wildest effort he ever made in his life. He works his wings so you can hear him all over the store. He wiggles his legs till he's red in the face. He gits up a little ways, but his suckin' old feet still hold on.

"The thought comes over him that he'll never fly ag'in. He says, 'I will, if I have to lift this whole ten-acre sheet of tangle-foot!' An' he makes one last buzz that sounds away up in G sharp.

"But nothin' moves. The paper is just as flat as ever. The fly next him that's a-layin' on its side, an' can't move anything but its winkers, closes one eye as much as to say, 'You might as well give up tryin' to reform, an' settle down with me.' The rest of 'em don't pay any attention to his struggles.

"So pretty soon he gives up hope, settles back, gets his wings daubed till they won't buzz any more; an' pretty soon all he can do is to make a few weak motions with his legs.

"Then he sees another young fly hoverin' over the trap. Do you think he gives him warning an' tells him to keep away? No, *sirree*, he don't. No more than a victim of drink, or gambling, or European Sundays, or any low-down vice, will warn off his fellow man.

"What's that? Flies can't communicate with other flies? Well, then, that shows that some humans that call themselves 'good fellows' are really, when you git down to it, smaller-hearted than the flies!"

The Bishop's Bottle and Bible.

A certain bishop, years ago, was strongly opposed to prohibition, and his sideboard was lined with brandy, wine, etc. On one occasion the Rev. Mr. Perkins, of the Sons of Temperance, dined with the Bishop, who, pouring out a glass of wine, desired him to drink with him.

"Can't do it, Bishop. 'Wine is a mocker.'"

"Take a glass of brandy, then."

"No. 'Strong drink is raging.'"

By this time the Bishop, becoming excited, remarked to Mr. Perkins, "You'll pass the decanter to the gentleman next to you."

"No, Bishop, I can't do that. 'Woe unto him that putteth the bottle to his neighbor's lips.'"

See Class Pledge at end of book.

"For the drunkard and the glutton shall come to poverty" (Prov. 23: 20, 21). This old, old story of rum and rags comes very near to a man when the drunkenness of some relative puts a whole family on him for support. The slums lead a few to rum—that is the quarter truth in Henry George's view that drunkenness is the result of poverty—but three-fourths of the dependents were made so by somebody's drinking, by which he first wasted his money, and then lost his chance to earn it. Here it is appropriate to set before the boys the tremendous argument for abstinence from the new policy of railroads, which have lost so much by accidents due to drink that they now generally require abstinence in their employees, as is seen in the following summary of replies made in 1901 by forty-nine railroads, to inquiries as to what their rules were as to hiring drinking men. "Total abstinence on or off duty was required by the rules of twenty of these roads; two declared they will not employ a man who drinks, if they know it; four declared total abstinence necessary to safety in operating the road, while nineteen gave the preference to teetotalers in promotions, so that practically all of the railroads of the country adhered to the total abstinence standard. Of the forty-nine replies, only two had rules merely against "intemperance." Every year since railroads have taken stronger grounds for abstinence.

In these days, when it is often hard to find employment, no boy can afford to make his chances less by a habit which in more than half the industrial establishments of the United States, as the U. S. Bureau of Labor has shown, will be counted against him.

"Who hath woe?
Who hath sorrow?
Who hath contentions?
Who hath babbling?
Who hath wounds without cause?
Who hath redness of eyes?
They that tarry long at the wine."

These words have been called 'The drunkard's looking-glass.' I fear he does not look into it very often, because it is to be found in the Bible.

When he does look, he will discover that he has heart disease—"sorrow."

He has something worse than Saint Vitus' dance in his arms and legs, for when he is not reeling about, he is pretty sure to be kicking and fighting.

Mr. W. M. Ferguson, in National Prohibitionist, Sept. 17, 1908: "The moral life of a nation is infinitely more important than the conservation of its resources, the expansion of its territory or the development of its commerce. A nation may be poor but great and enduring. A nation that is immoral is doomed to overthrow and oblivion. The immoral taint of the drink traffic poisons all our national life. Not only does it create a great army of drunkards, of whose powers for progress the body politic is robbed, and who become a mill-stone upon the nation's neck; not only does it blight innumerable homes and deprive uncounted thousands of children of the opportunities of life and happiness, but it degrades all our moral standards; it dulls our moral perception; it vitiates our moral aspirations; it makes us a nation of saloonkeepers, with the consciences and moral standards of saloonkeepers in public matters."

Prohibition for twenty-five days, from May 1, 1908, in Worcester, Mass., makes a remarkable showing. The total number of arrests for drunkenness in this city of 140,000 for the twenty-five days, May 1 to 25, 1907, under license, was 356. For the twenty-five days under Prohibition, May 1 to 25, 1908, the arrests for drunkenness were 73. The arrests for individual days have already frequently shown still more astonishing variations. For the twenty-four hours ending Tuesday, May 26, 1908, at 1 a. m., there was only one arrest for drunkenness recorded, as compared with twenty-two arrests for drunkenness in 1907 during the same twenty-four hours under license.

"THEY THAT TARRY LONG AT THE WINE; THEY THAT GO TO SEEK MIXED WINE."

Wisdom's Warnings Against Wine.

Proverbs 23: 29-33.

29 Who hath woe? who hath sorrow? who hath contentions? Who hath complaining? who hath wounds without cause? Who hath redness of eyes? 30 They that tarry long at the wine; they that go to seek out mixed wine. 31 Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly: 32 At the last it biteth like a serpent, and stingeth like an adder. 33 Thine eyes shall behold strange things, and thy heart shall utter perverse things.

GOLDEN TEXT: *At the last it biteth like a serpent, and stingeth like an adder.*—Prov. 23: 32.

"Who hath woe? Who hath sorrow?" Literally, Who hath Oh? Who hath Alas? The Bible answers that it is the very tipplers whose motto is, "A short life but a happy one!" That even moderate drinking shortens life, insurance tables declare. If the drink does not bring even gladness, but rather "woe" and "sorrow," what do drinkers get in return for their money? They pay a billion and a half a year in the United States alone. When the nation was founded, scarcely anybody doubted that the drinker got a threefold return for his money, namely, food, medicine and joy.

Liquid Bread.

When the Declaration of Independence was written, few, if any, would

have questioned that the right to "life, liberty and the pursuit of happiness," included the right to drink. Alcoholic beverages were considered "liquid bread," quite as much as milk is today. Beer is still called "the poor man's bread," which seems like satire, in view of the fact that if the alleged "nutrition" of the barley sediment be admitted—and it is not—it would take to fill a flour barrel 313 gallons of beer —equivalent to buying flour at $250.40 per barrel. Few have even pretended, in the last half century, to drink for the sake of "nutrition." Professor Atwater has recently revived somewhat the generally abandoned theory that alcohol has a "food value." He has not claimed that it builds flesh or bone, but only that it produces heat energy and is, therefore, a food, in the sense of fuel—a very dangerous fuel, he has admitted. The National Educational Convention, after full consideration, voted his theory "not proven," and so the tippler who is really after "fuddle," will still be unable to pretend he is drinking food.

"Drinking Health."

Nor can he longer pass the claim that in self-prescribed social beverages he is drinking to anybody's "health." All that science has left him is the claim that he gets the equivalent of his money in enjoyment. But the Bible and experience declare that this claim is as false as the others. It is "woe" and "sorrow" he gets for his investments in intoxicants. The temporary pleasure is but the froth on the cup, whose dregs are headache and heartache.

Whatever may be the case in other countries, or with older people in this country, there is little danger that our boys, with scientific temperance education in nearly all our schools, will adopt the drink habit for the sake of strength or health. They know too well that the rule of the athlete, training for some great test of strength, is to avoid intoxicants. The ancient error embodied in the name "strong drink," has thus been canceled for them. If they drink, it will be because they think it is the way to "have a good time." We shall save the new generation, if we can prove to our boys—and girls, too—that "wine is a mocker," no less when it promises happiness than when it promises health. This international lesson is an opportunity to prove this all round the world, at a time when the drink habit is declared by a Commission of the British Parliament, and by missionaries, to be increasing almost everywhere. Every teacher should, by earnest preparation and prayer, resolve that every member of his class shall be fully persuaded by the facts he will marshal, that wine brings "woe" for both worlds. There is no other available world force that could do so much to turn back the rising tide of drink as the faithful use of the Quarterly Temperance Lessons.

Drink Promotes Strife.

"Who hath contentions?" First of all, the drinker has inward "contentions" in conscience, such as are described in Rom. 7: 19 ff. He is forever warring against God and against his nobler self. No soul can rest that is not right. Nothing causes deeper "woe" and "sorrow" than such self-reproach. It is also the nature of alcohol to prompt the drinker to foolish quarrels with others. A fire without fuel would be hardly more unusual than a fight without drink. Alcohol produces discord as inevitably as an organ produces music. Surely that which multiplies quarrels does not multiply joy. The Chicago Tribune, in an argument for high license, said: "The saloon business adds more than any other to the work of the police."

That ought to be sufficient reason for prohibiting it, as other crimes that require the attention of the police are prohibited—many of them but children of what Senator Merrill called "the crime of crimes." Abraham Lincoln said, "The liquor traffic is a cancer on society, eating out its vitals, and threatening destruction, and all attempts to regulate it will aggravate the evil. There must be no attempt to regulate the cancer; it must be eradicated, not a root must be left behind; for until this is done, all classes must continue in danger of becoming victims of strong drink."

In a New Jersey town where there were not enough school-houses, a saloonkeeper offered his rear room for a school, and when chairs gave out the children sat on beer kegs. Let this remind us that every saloon is a school, teaching old and young "contentions" and every other sin; teaching them also to compromise with sins that are hard to suppress.

The Folly of It.

"Who hath babblings?" The Revised Version translates, "Who hath complaining?" It is the drinker who has both in abundance. "Wine in, wit out." He puts "an enemy in his mouth to steal away his brains." The talk one hears in a saloon is indeed "babbling," such as the revelation of family secrets to strangers, with effusive expressions of love to boon-companions, and there is no little "complaining" about the lost job, the better condition of those who are not supporting saloonkeepers, and about the mothers and wives who object to the debauching of husbands and sons. Much of the anarchistic discontent comes from those who have wasted their substance in riotous living. "Where is your carriage?" said the anarchistic demagogue from his dry-goods box street pulpit to his crowd of tramps and loafers. "The rum-seller's got mine," said one of his half-drunk auditors. Of the "babblings" worst of all are the horrible cursing and the filthy stories. "The whole head is sick," brain and tongue alike. Surely that is not the way to have "a good time."

A young business man was cured of the drinking habit, as we have told elsewhere in this book, by a friend taking notes at the next table in a cafe of his conversation with a stranger, in which he revealed private matters with reference to his business and family that he would never have told in his sober moments.

This suggests that the machine of Dr. Marage, of Paris, for photographing the voice, an improvement on the phonograph, might be enlisted as a temperance agency. A badly blotched photograph shows how a certain conversation looked that had been reproduced by this instrument, and suggests how a drunken man's "babbling" would look in either instrument. Most men are guilty of sufficient folly in their sober moments without artificially multiplying the follies by filling the sensitive brain with alcohol, for which it has a strong affinity. Alcohol likes the brain, but the brain ought not to like alcohol, but rather recognize in it a dangerous enemy.

"Who hath wounds without cause?" When Theodore Roosevelt, as Police Commissioner of New York, closed the Sunday saloons, he thereby thinned out the hospitals, a striking reminder of the fact that many wounds are due to drink, as well as many diseases. If we would close the saloons we might, no doubt, turn half our hospitals into schools, of which many cities have too few because taxes are so largely used up on the consequences of drink. "What will you have?" says one young man to another at the

bar. "You will have woe, and sorrow, and contentions, and wounds without cause," says the Word of God. Centuries of history say the same. Not that every drinker will surely come to drunkenness, or even to alcoholism, but every drinker is setting an example and maintaining a custom that will surely bring others to woe and sorrow in any case. "No man has a moral right to do what, if all the world follows his example, would produce more harm than good." And when one does for selfish pleasure what is sure to bring sorrow to others, he is a traitor to the brotherhood of man. One of the most terrible of the destroyers now used in war is the self-propelling torpedo, which is launched as a submarine boat, and goes swiftly beneath the water to an enemy's ship lying far away, to blow it suddenly into the air with all on board. The bottle is such a torpedo, shot from the brewery or the distillery to destroy the prosperity and happiness of the home. As the ancient Slavs buried some human being alive, as a sacrifice, under the cornerstone of every important building, so every saloon lays its foundations in the blood of broken-hearted mothers and children, and ruined young men.

There is a crippled boy! What made him so? A drunken nurse dropped him in babyhood. There is a man with one leg gone! You will embarrass him if you ask him if he lost it fighting for his country, for it was amputated by a street car when he was too drunk to get out of the way. There is a wife and mother with one eye gone! It was gouged out in drunken fury by the man who had promised to love and cherish her. Bottles have made more wounds than bullets, and the scars of the former are not badges of honor but of shame. Surely these "wounds" mean "woe."

"Who hath redness of eyes?" Alcohol assails every part of the body, but the red flag of danger is most distinctly seen in the face. A recent test of Swiss soldiers in marksmanship showed that total abstainers are the best shots. Drink mars the eye for work as well as for beauty. And it is drink that creates more than anything else the "lust of the eyes."

"They that tarry long at the wine." From the beginning it has been the tendency of drink to create the craving for more. When one has eaten abundantly, he wants no more till another meal-time, but every glass of intoxicants increases appetite. When there is added the attraction of social companions, in a pleasant room, with music and amusements, it is easy to "tarry long" in the "saloon," the loafing, treating, plotting resort which intensifies all the evils of drink, and is found in its worst form in the very countries that profess to be the best. In abject slavery to a foolish custom, the man who does not wish to drink, or would stop at one glass, drinks four or five rounds, in order that every member of the party may take his turn in treating. Besides the waste of money, what waste of precious time, what loss of work, there is in this long and worse than useless tarrying over the wine or beer or whiskey! "Time is money" in a very literal sense, and enough time is wasted in drinking, and the loafing and sickness that go with it, to change poverty to plenty in drunkards' homes.

"They that go to seek mixed wine." Even in the days of Solomon they began to "mix drinks" and adulterate them, and it is now almost impossible to be sure that any drink is what it is called. In the Paris World's Fair, a lurid light was thrown on these false pretenses, when the French refused to allow the exhibition of American and other wines labeled as French. However, let no one think the evils of

drink lie chiefly in the adulterations. Dr. Janeway, of New York, second to none as a medical authority, said to the writer, "The worst thing ever put in drink is alcohol."

"Look not upon the wine when it is red" (that is, fermented). Here is a command to abstinence, stronger than any modern pledge. We are to keep not alone our lips but our very eyes from the wine. And this is well, for, as

There's life for a look at the Crucified One,

there is often death in a look that leads to lust and liquor. In the front store window of a dealer in wines placards were displayed, upon which were lettered the words, "Come in and look! You will not be expected to buy!" How like the familiar ditty, "'Will you walk into my parlor?' said the spider to the fly!

How a Boy Conquered Temptation.

Little Henry had been very sick. When he was slowly getting better, and was just able to be up and about the room, he was left alone a short time. His sister came in eating a piece of cake. Henry's mama had told him that he must eat nothing but what she gave him, because it would not be safe for him to have what other children did till he was stronger. He was hungry; the cake did look so good; he wanted very much to take a bite of it, and the kind sister would gladly have given it to him. "Jennie," he said, "you must run right out of the room away from me with that cake, and I'll keep my eyes shut while you go, so that I sha'n't want it." It is half the battle to keep our eyes from lingering on the things that would harm us. Here we see one of the chief benefits of Prohibition. Where liquor selling is forbidden, it cannot be set in windows to tempt the passer-by. To say that Prohibition does not lessen sales, would be to say that business men do not know their business when they set their goods attractively in costly show windows, and it would also imply that laws enabling men to collect legal debts are useless. The outlawed saloon has no rights in the courts.

"When it sparkleth in the cup." Here we have the same thought that Solomon put in another passage, "Wine is a mocker." For ages it fooled men with its claim that it was a joy-bringer, a health-and-strength giver. Some think the same drink cools them in Summer and warms them in Winter, when it only dulls their senses, like chloroform, so that they do not know when they are in peril of heat or cold. The arctic traveler, Nansen, was guest at a dinner of medical and other scientists, held in Munich. A neighbor asked, "Did you take any alcohol with you when you left the Fram to make your heroic expedition by sledges?" "No," said Nansen, "for if I had done so I should never have returned." And yet so-called statesmen in Washington argue that liquors must be sold in Alaska because it is so cold, and in the Philippines because it is so warm. A patient was arguing with the doctor on the necessity of his taking a stimulant. He urged that he was weak and needed it. Said he, "But, doctor, I must have some kind of a stimulant. I am cold, and it warms me." "Precisely," came the doctor's crusty answer. "See here. This stick is cold," taking up a stick of wood from the box beside the hearth and tossing it into the fire. "Now it is warm, but is the stick benefited?" The sick man watched the wood first send out little puffs of smoke, and then burst into a flame, and replied, "Of course not. It is burning itself." "And so are you when you warm yourself with alcohol —you are literally burning up the

delicate tissues of your stomach and brain." "Wine is a mocker" also when it claims to be a stimulant. Its first effect is to stimulate, but its final work is depressant when nature pays the forced loan of stimulation. Beer is also a mocker, especially when it claims to be a harmless drink. What a mocker is the alcohol in patent medicines that makes people topers under the pretense of medicine!

"At the last it biteth like a serpent (this is the general term), *and stingeth like an adder"* (an exceedingly venomous horned snake). When the report of the loss of the Maine reached this country, the account was given also of the dauntless courage with which the officers and sailors met the disaster. One man, while the thunder of the explosion was still sounding in his ears, appeared at the door of Captain Sigsbee's cabin, and, touching his cap, said calmly, "Excuse me, sir—I have to report that the ship has blown up, and is sinking." He had faced an almost certain death in order to save the Captain's life. When the story was told, the heart of the nation responded with a proud throb. Every American felt honored by the courage and coolness of his countryman, and rejoiced that by some happy chance he was among the few who were saved. His friends gathered around him; he married, and a child was born. He had but one enemy—himself. He drank to excess. After the destruction of the Maine he came back to the United States, and received a good position. He loved his work, his friends and his wife; but not work, nor friends, nor home could drag him away from the fatal habit. Not two years after that day when, a hero among heroes, he trod the deck of the sinking ship, he sat alone in a public park in New York, a miserable outcast, who for liquor had given up all that made life dear. Mad with want and despair, he kissed the picture of his child, and put an end to his life—a life which God had fitted him to make happy and noble.

We tell this true story to American boys, as we would point out a serpent hidden by the path along which they must walk. A young man, some years ago, while in the jungles of Africa with an exploring party, caught a young boa constrictor, which, for amusement, he taught some wonderful tricks, one of which was to coil itself about his feet and body, and as it reached above his head, to curve over and kiss his face, and then at a signal drop to the ground. By this popular exhibition in England he made money, and then formed the habit of drinking. One night he gave an exhibition in Manchester. The scene, an African jungle. A traveler came on the stage, stopped, and listened, spellbound. A rustle was heard as of a stealthily moving object, and there appeared the head of a great snake, with eyes like fire. It crept softly to the man, wound itself about him, and brought its head in line with his face. He gave the signal, but the serpent had him entirely in its power, and, tightening its coil about his body, crushed out his life. Even a serpent knew no man could retain his mastery of others when he had been mastered by drink. How many tragedies of young lives crushed out by the serpent of drink this story calls up in those who read it! At first sweet, at last a serpent.

"Thine heart shall utter perverse things." Earlier it was "babblings," now it is the ravings of delirium. Tongue as well as eyes go from bad to worse.

"Thou shalt be as he that lieth on the top of a mast." Some ancient fishing boats had on the top of the mast

a small outlook made of netting, called a "crow's nest," from which a fisherman could watch for distant schools of fish. With the boat tossing in the waves it was a place of danger, and the man on lookout must be ever awake and alert, even to save himself from falling. He would be foolish, indeed, who would lie down to sleep in such a nest. The Bible says the position of the tippler is equally foolish and dangerous.

Pledge, Prayer, Prohibition—these three dykes will shut out the drink flood. Let every Sunday-school circulate the pledge once a quarter—you in your class in any case—and let us remember that the pledge must be reinforced by prayer. (See pledge, p. 288.)

TWENTIETH CENTURY SCIENCE ON THE ALCOHOL QUESTION.

Contributed by the Scientific Temperance Federation, Boston, Mass.

DR. BENJAMIN RUSH.

The influence of science in helping to solve the alcohol problem can scarcely be overestimated, although it took more than a hundred years for it to secure a commanding place. This period extended from the appearance, in 1785, of Dr. Rush's pamphlet, "An Inquiry into the Effect of Ardent Spirits Upon the Human Body and Mind," to 1895, when the German Society of Abstaining Physicians was organized.

A review of the conclusions of twentieth century science in regard to alcohol properly begins with the organization of this society which gave official recognition to the value of investigations in this subject.

The Food Value of Alcohol.

At that time an animated discussion was going on as to the possible food value of alcohol. It had been demonstrated that alcohol is oxidized in the body. According to certain definitions that take account only of the energy liberated by oxidation and not of the benefit actually derived, the oxidation of a substance in the body entitles it to a place on the list of foods. Certain physiologists thought alcohol should be admitted under this definition. Others pointed out that other poisons which it would be absurd to call foods would have to be admitted on such a basis of classification. There is yet no generally accepted definition of food which makes the necessary distinction between substances whose nature it is to nourish the body without injuring it, and those whose nature it is to injure the body without nourishing it.

In the absence of a definition, the question has been abundantly answered by such statements as the following by Prof. Chittenden, of Yale: "It is quite misleading to attempt a classification or even comparison of alcohol with carbohydrates and fats, since, unlike the latter, alcohol has a most disturbing effect upon the metabolism, or oxidation, of the purin compounds of our daily food. Alcohol, therefore, presents a dangerous side, wholly wanting in carbohydrates and fats."

Professors Chittenden and Mendel (*Physiological Aspects of the Liquor Problem*, Vol. I.) found that alcoholic liquors did not hasten, but rather retarded the processes of digestion. Subsequent investigation has confirmed this point. The *Internationale Monatsschrift* (organ of the German Physicians' Abstinence Society) published in March, 1903, a review of five separate researches on the subject, all showing that alcohol increases the acidity of the gastric juice but not its pepsin constituent, and that the use of alcohol is liable to bring about either inflammation of the mucous membrane, or insufficient digestive power. The New York *Medical Journal* the same year reviewed the researches of Gonzalez Campo, who found that alcohol checked the movements of the stomach and delayed the

expulsion of its contents. He concluded that alcohol is a serious injury to gastric digestion in health and still more so in over-acidity.

Peptic digestion, both in the stomach and in the test tube, was found by Dr. R. F. Chase, of Boston, to be noticeably delayed by whiskey, and in a marked degree by beer. *(Philadelphia Medical Journal,* June 9, 1903.)

Another quietus to the old notion of aiding digestion by alcoholic drinks was given by Dr. James Barr, who said: "We know that while strong potations increase the secretion of gastric juice, they inhibit [check] the digestive function and eventually establish a chronic gastric catarrh." *(British Medical Journal,* July 1, 1905.)

The Stimulant Fallacy.

Another fallacy which it has been exceedingly difficult to uproot is the idea that alcohol is a stimulant to the heart and circulation. Dr. George Rosenfeld published a series of experiments on this subject in the *Zentralblatt für innere Medizin,* in 1906, in which he said, "It is deplorable that physicians yet cling to the idea that alcohol is a heart stimulant." He summarized by saying that alcohol acts unfavorably, or not at all, upon the pulse rate, very temporarily and in small degree, or not at all, upon blood pressure, and increases the internal friction of the blood, that is, hinders its movement through the blood vessels. "We have, therefore, in all these," he said, "quite enough particulars for forming the general judgment that alcohol is an injury to the circulation."

Alcohol as a Medicine.

Popular belief in the remedial properties of alcohol has led many households to keep some form of alcoholic liquor in the family medicine chest to be used as a panacea for ills in general. But in the medical profession itself the estimation of alcohol as a remedy has fallen to comparatively small proportions. Space permits the mention of only a few of the diseases for which alcohol was formerly given as a remedy, and the present opinions of specialists thereon. Dr. S. A. Knopf, of New York, says: "The belief that spirituous drinks, particularly whiskey, are a protection against tuberculosis, or a desirable remedy for it, is nothing but a popular fancy. A Wurtemburg colleague said not long ago, 'According to my experience, I must call it a crime for a physician to order alcoholic drinks for a patient with any kind of lung disease, and particularly for a consumptive, for it increases deficiency of oxygen and excess of carbon dioxide, and besides causes other well-known injuries." The fallacy of the long-cherished belief in the virtues of alcohol as an antidote to snake poison has been pointed out by several physicians who have found more efficient remedies. "Alcohol as ordinarily used is useless and in no sense antidotal to or destructive of snake poison. Patients bitten by snakes have recovered from enormous doses of alcohol, but some have undoubtedly succumbed to such doses." Dr. Prentiss Willson, of Washington, D. C. *(Archives of Internal Medicine,* June, 1908.)

Alcohol and Resistance to Disease.

The line of investigation that has probably done more than any other to uproot the belief in the medicinal value of alcohol among physicians, is that which has shown that alcohol lowers the body's natural resistance to disease. Prof. Metchnikoff, who first announced the discovery of the germ-destroying property of the white blood corpuscles has since investigated the effect of alcohol upon them, and he finds that it checks their activity, and thereby reduces their ability to destroy disease germs. The recently reported experiments of Prof. Laitinen, of Helsingfors *(Zeitschrift für Hygiene und Infektionskrankheiten)* showed that very small quantities of alcohol increased the susceptibility of rabbits to diphtheria infection from 46 to 65 per cent. A parallel series of experiments was reported in 1904 by Dr. George Rubin, of the Rush Medical College *(Journal of Infectious Diseases,* May 30, 1904), who found that alcohol reduced the number of white blood corpuscles in rabbits infected with the germs of disease, that none of the animals so treated recovered when they were also given alcohol, while their controls who received no alcohol made a good recovery in nearly all cases. Those of the non-alcoholized animals that did die, lived much longer after infection than the alcoholized. Animals and persons receiving alcohol have been found to show greater susceptibility to other poisons, such as metal poisons than animals receiving no alcohol. Dr. Biondi of Italy, reported observations in this line made among workers in lead, quicksilver, and antimony. Dr. Reid Hunt, of the United States Hygienic Laboratory (Washington, D. C., 1907), treating mice and rabbits with the poison, acetonitrile, found that quantities of alcohol too small to cause the slightest sign of intoxication made the body less able to stand the effects of this poison which without alcohol it could easily resist.

Alcohol and Degeneracy.

Prof. F. Martins, Director of the Rostock Medical Clinic, said at the Congress of Internal Medicine, 1905, in an address on "Predisposition and Heredity" *(Der Abstinent,* July, 1905), that alcohol causes a *certain* receptivity for other diseases, and that it affects the generative as well as other organs of the body, and that this is the main factor in degeneracy. This subject of degeneracy is one in which undoubtedly the most far-reaching investigations of all have been made. Prof. C. F. Hodge, of Clark University *("Physiological Aspects of the Liquor Problem")* found that only 17.4 per cent. of the progeny of his alcoholized dogs were able to live, while 90.2 per cent. of the progeny of the non-alcoholized pair were normal. Prof. Demme, of Berne, found almost the same proportion of normal and abnormal offspring in the descendants of ten alcoholic families (17 per cent.) and ten temperate families (88.5 per cent.) whose histories he followed. Dr. T. A. MacNicholl, of New York, found that of the 3,711 school children whom he studied, over 70 per cent. of those whose parents or grandparents had been drinkers, were dullards. Of the children with abstaining parents and grandparents, only 4 per cent. were dullards. Prof. G. von Bunge, of Basle, found from an extensive investigation that a very large proportion of the women who were not able to nurse their children were the daughters of drinking fathers, that, in fact, the proportion of women unable to nurse increased with the degree of the alcoholization of their fathers. That the inability in question was accompanied with other indications of degeneracy was shown by a greater prevalence of tuberculosis, and a greater proportion of bad teeth in the descendants of the drinkers.

Is Alcoholism a Cause or Effect?

Some writers on the alcohol question have intimated that those who become addicted to alcohol were previously afflicted with some hereditary or other defect, which made them susceptible to alcohol, or to the desire for it; that mental weakness was a cause of alcoholism, instead of alcoholism being the cause of the weakness. This idea is corrected by the investigations above referred to, and by others which show that alcohol is a prime cause of all grades of defectiveness, from simple dullness to the severer forms of mental and physical degeneracy.

Prof. Forel (*Paris Review of Political Economy*) explains this as follows: "It is not a case of the simple transmission to descendants of ancestral characteristics, nor of the new combination of the latter. It is an instance of a destructive agent coming from without to deteriorate a germ which in itself was good. But this element once a part of the hereditary mechanism does not soon leave it. It perpetuates the defects which it engenders, according to circumstances, in several generations. These defects may be—the facts prove it—of a widely different nature, such as: general feebleness, dwarfed stature, rachitis, epilepsy, idiocy, weakmindedness, nervousness, monstrosities." A Russian investigator, Rybakow, has recently published a work *(Archiv für Rassen- und Gesellschafts-Biologie,* vol. 20) in which he shows that 92 per cent. of all alcoholics had drinkers among their nearest relatives. In only 21 per cent. was the hereditary influence due only to nervous and mental diseases in the parents.

Growth and Development.

Prof. Hodge's experiments with the alcoholized dogs yielded significant testimony on this point. Examination of the brains of the still-born puppies of the alcoholized pair showed certain parts of the brain undeveloped, which in puppies of the normal pair, killed at birth, were more perfectly formed. (*Physiological Aspects of the Liquor Problem,* Vol. 1, page 374). Prof. Laitinen's experiments are particularly instructive on the hereditary influences of alcohol on growth and development. They were performed on a large number of animals, 600 rabbits and guinea pigs, and with very small doses of alcohol, equivalent to what an adult person would get from half a pint of three and a half per cent. beer a day. The young of the animals receiving this small quantity of alcohol averaged less in weight at birth, and grew less during the first one hundred days after birth, which was as long as the observations were continued.

Working Ability.

The scientific investigations of the effect of alcohol on working ability, mental and physical, corroborate and explain the growing demands of business for abstaining workmen. All grades of working ability, from those that require strength, endurance and precision of muscles to the highest mental tasks or the flights of genius are impaired by even small doses of alcohol. The effect of alcohol on *muscular* working ability should be more generally understood, for there are many who are

misled by the deadening effect of alcohol upon sensation into thinking that it banishes fatigue and gives renewed strength for work. Evidence that this is not true has been gained from numerous experiments with ergograph with large bodies of men, and in athletics. The following are but examples: Dr. Durig, of Vienna, tested the effects of alcohol in mountain climbing, and found that a quantity corresponding to the amount in one liter of beer reduced his working ability 20 per cent.

Prof. Helenius, of Helsingfors (*Die Alkoholfrage,* 1903), quotes the verbal testimony of the manager of the copper mines of Knockmahom, who told him that more than 800 of the 1,000 persons daily employed in the works had taken the total abstinence pledge, and that after doing so the value of their productive industry increased by nearly $25,000. They not only did more, but better work and with less fatigue to themselves. In a recent walking match held at Kiel, Germany, the first four winners were abstainers. Among the ten prize winners, six were abstainers, and two of the others had lived entirely abstinent for months before the contest. Of the twenty-four abstainers who entered the race, only two failed to reach the goal; of the fifty-nine non-abstainers, thirty failed to reach it.

Mental work is also impaired by the use of small amounts of alcohol. Dr. Paul Bergman (*Die Enthaltsamkeit,* March, 1907), principal of a school in Germany, obtained the consent of the parents of some of his pupils to make a test of a small quantity of light wine upon the mental working ability of a class of girls 13-15 years of age. Shortly after taking one-half a wineglass of light wine (8 per cent. alcohol) the girls were given a dictation exercise. They made from 1 to 7 more errors than they did before; it took them longer to think, and the writing, spelling and punctuation were considerably worse. There were more erasures. Parallel experiments were tried upon the boys, giving them beer instead of wine, with similar results. The boys agreed that the beer made thinking more difficult. Among the results obtained by Prof. Kraepelin at Heidelberg University, in testing the effects of alcohol upon mental work was one which showed that under the influence of alcohol a man memorized 60 figures after 60 repetitions, while before taking the alcohol he memorized 100 with only 40 repetitions. The exercises requiring the highest powers of the mind were most seriously affected by alcohol. Dr. G. M. Randall, of Lowell, in discussing the influence of alcohol in causing kidney troubles (*Boston Medical and Surgical Journal,* Aug. 27, 1908) said, "Alcoholic beverages have no place in the dietary of the person desiring to live an efficient life."

Critical Ability Impaired by Alcohol.

One experiment whose results have a wide application was performed by Dr. Specht, of Tübingen (*Internationale Monatsschrift,* June, 1907), to ascertain the effect of alcohol upon the ability to distinguish slight differences in sounds. He found that the amount of alcohol contained in a glass of champagne impaired the ability to perceive differences which were readily noticed when no alcohol was taken. His conclusion was that alcohol, even in small amounts, impairs the critical faculty. It is this weakening of the judgment by even small quantities that constitutes the danger in the social use of alcohol. Those who have themselves partaken do not notice the growing lack of good judgment in the remarks of their associates, and in their own as well. The slight impairment of self-control renders them easy victims to the temptations to take more.

The aid that alcohol is supposed to give to artistic inspiration fails to be a real benefit, because of this slight impairment of the judgment. Work produced under such influence is likely to be of a weird or uncanny character. Ideas accepted as worthy when under the influence of alcohol are seen to be unworthy when reviewed in the light of clear, critical judgment afterward. The testimony of twentieth century science not only justifies the growing requirements of business for abstinence on the part of those engaged in responsible positions, but for the ordinary toiler as well; and not only abstinence during business hours, but after the day's work, for the effects of small doses may last until the next morning, and habitual use produces steady impairment of efficiency. (Dr. A. Smith, Leipsic, 1898.)

Society's Self-Defence.

Popular knowledge of the effects of alcohol is necessary to show that it is not only the right, but the duty of society to protect itself from the dangers caused by drink. Only those ignorant of these dangers oppose public efforts to use the most efficient means of abolishing the danger, legal prohibition of its sale and education of the people out of primeval customs.

Alcohol's Harvest of Woes

Isaiah 5: 8-24 (cf. Isa. 10: 1-4.)

8 Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land! 9 In mine ears *saith* Jehovah of hosts, of a truth many houses shall be desolate, even great and fair, without inhabitant. 10 For ten acres of vineyard shall yield one bath, and a homer of seed shall yield *but* an ephah. 11 Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them! 12 And the harp and the lute, the tabret and the pipe, and wine, are *in* their feasts; but they regard not the work of Jehovah, neither have they considered the operation of his hands. 13 Therefore my people are gone into captivity for lack of knowledge; and their honorable men are famished, and their multitude are parched with thirst. 14 Therefore Sheol hath enlarged her desire, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth among them, descend *into it.* 15 And the mean man is bowed down, and the great man is humbled, and the eyes of the lofty are humbled: 16 but Jehovah of hosts is exalted in justice, and God the Holy One is sanctified in righteousness. 17 Then shall the lambs feed as in their pasture, and the waste places of the fat ones shall wanderers eat. 18 Woe unto them that draw iniquity with cords of falsehood, and sin as it were with a cart rope; 19 that say, Let him make speed, let him hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! 20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! 21 Woe unto them that are wise in their own eyes, and prudent in their own sight! 22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; 23 that justify the wicked for a reward, and take away the righteousness of the righteous from him! 24 Therefore as the tongue of fire devoureth the stubble, and as the dry grass sinketh down in the flame, so their root shall be as rottenness, and their blossom shall go up as dust; because they have rejected the law of Jehovah of hosts, and despised the Word of the Holy One of Israel.

GOLDEN TEXT: *Woe unto them that are mighty to drink wine.*—Isa. 5: 22.

The *place* in which we stand in this lesson is Jerusalem. The *persons* addressed by Isaiah are wicked King Ahaz and the "sinful nation" of Judah. Isaiah himself was the greatest of the major prophets, a scholar and a statesman, whose fearless words to wicked kings were like those of Elijah and Paul and John Knox. The time at which he spoke was one of luxury, which, as usual, proved more conducive to vice and intemperance than previous periods of poverty—Henry George to the contrary notwithstanding. God's judgments were about to burst in an Assyrian invasion on the northern kingdom, of which event Isaiah speaks in another passage (Isa. 28: 1), "Woe to the crown of pride," referring to the city of Samaria, situated like a crown on a hill-top, and to the wreath of the revelers of Ephraim whose glorious beauty shall be a fading flower. Judah, unless repentant, will for like sins follow Israel into captivity, Isaiah tells his people. They so add two to many other illustrations of the fact that nations do not die of currency or conquest but of moral cancer. Isaiah plainly declares that the chief cause of the approaching captivity of both Jewish kingdoms in Babylon is the captivity in which they are already voluntarily involved through drink. Nehemiah (13: 18) speaks of Sabbath-breaking also as one of the great causes of the nation's fall.

The events of this lesson present the captives of drink as already gathering the firstfruits of their harvest of woes. The *doctrines* and *duties* plainly taught in this and other passages of Isaiah are total abstinence and prohibition.

"My well-beloved had a vineyard in a

very fruitful hill." The lesson really begins with the chapter. In a beautiful allegory, Isaiah compares God's people to a vineyard which He had planted and cultivated with unstinted love. "He gathered out the stones and planted it with the choicest vine and built a tower in the midst." All this recalls how God had driven out the Canaanites to give Israel a pure environment, and had pruned His vine by forty years of mercies and judgments to be fruitful for the world's good, and had divinely protected them against their foes. He had sent prophets to keep the vineyard. God exclaims, "What more could I have done for my vineyard that I have not done in it?" And what more could God have done for America that He has not done? He held back this continent till the hour had come when He could plant a spiritual church dissevered from corrupting alliance with the state. He planted here a people whom He had sifted by persecution from all nations. Our prosperity also has led many to sin. When God looked that we should bring forth grapes, we too brought forth "wild grapes." The reference is to the deadly nightshade, which produces berries that look like grapes, but are poisonous. So grapes rotted for wine are poison offered as "health." Hear the words of John Wesley on these alcoholic poisons: "Liquors are a certain slow poison. Liquid fire lays the foundation of numberless diseases. Have we not reason to believe that little less than half the corn produced in the kingdom is every year consumed, not by so harmless a way as throwing it into the sea, but by converting it into deadly poison—poison that naturally destroys not only the strength of life, but also the morals of our countrymen? Oh, tell it not in Constantinople, that the English raise the royal revenue by selling the flesh and blood of their countrymen! It is amazing that the preparing or selling this poison should be permitted in any civilized state. All who sell drams and spirituous liquors to any that will buy, are poisoners general. They murder his Majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep; and what is their gain? Is it not the blood of these men?

In the Rapids.

"Woe unto them that rise up early in the morning that they may follow strong drink." It should be said that intoxicants are not really "strong drink." If they were, trainers of athletes would not bar them out. Mr. Reginald Rankin, who has won fame by accomplishing the ascent of Aconcagua, the highest peak of the Andes mountains, speaking of the effects of alcohol upon the mountain climber, says: "Though alcohol is a bad thing to climb on, it is an excellent thing to toboggan down on when you have reached the summit of your ambition and never want to see it again." The drink of the ox and the eagle alone is entitled to the name "strong drink." Except in quotations we ought to drop this lie of the tempter.

Isaiah pictures here the man so fond of drink that his first waking thought is a craving for his "eye opener," as his last thought in the day is for his "night cap," with a "continued" thought all day for his next chance to drink. Such a man is in the rapids just above the Niagara of habitual drunkenness, and his friends often see it, but seldom does the victim himself know his danger. I heard of a man who suddenly discovered at seven o'clock in the evening that he was longing for nine o'clock, when he was wont to take his usual bedtime glass to promote sleep. It was to him the discovery of a chain. He quit at once, and before a day had passed discovered in his hard struggle how nearly too late he had been. Challenge your friend, who thinks drink has no hold upon him, to give it up for a week, and in many cases he will find how strongly he is already bound. If he is not bound, let him keep himself free.

"The harp and the lute, the tabret and the

pipe, and wine are in their feasts." It is a monstrous wrong that we should ever allow such an angel as music to be used to lure men to drink. When the writer was visiting saloons in Chicago at night, as a member of the Citizens' League, he noted how the starting up of an orchestrion in a saloon made young men from all quarters fly to the hell thus advertised. When liquor-selling cannot be wholly suppressed, it should at least be stripped of all its allurements that only those seeking drink for its own sake may be drawn to the bars. Aye, "to the bars" they are drawn, in three senses of the word, and all these bars are "bars" to the joy the drink promises with its music. Hornets would be a truer symbol of the saloons than the cornets. Hornets, real live ones with stingers, took possession of a bar-room of Akron, although snow covered the ground on the outside. The proprietor had purchased a hornet's nest from a farmer, and hung it over the bar. The entrance hole in the nest was closed by a piece of paper being pasted over it. It was much admired, and everything went well for a while. But the heat in the room brought the nest to life. The hibernating hornets thought it was summer again, and, being hungry, began to get busy. They burst the paper closing the exit, and in a few minutes the room was full of hornets. The bartender ran out covered with the insects, and a number of others also, yelling like Indians. The hornets held possession until a big policeman, covered with netting and heavily gloved, carried out the nest. The bartender was taken to the hospital with both eyes closed. That was but a faint picture of the woe and sorrow that swarms in the saloons.

A Drunkard Saved.

"*They regard not the work of Jehovah.*" Nothing more surely than drink turns a man away from God. At a mission school in London two children of a drunkard had been taught, with others, to sing:

> Jesus wants me for a sunbeam
> To shine for Him each day.

As soon as the meeting was over they ran home.

Such a sad home it was! Neither father nor mother had ever thought about teaching the little ones of Jesus. Nearly all the money was spent in the public-house, and often there was not enough to eat. Mr. Brown was sitting in the untidy little kitchen. His wife had just gone out to fetch some beer for him. "Well, where have you two been to?" he asked, as the little ones ran in.

"O Daddy, we've been to the children's meeting," they cried in chorus, "and we've learnt such a pretty hymn. Shall we sing it to you?"

Without waiting for permission they began to sing:

> A sunbeam, a sunbeam,
> Jesus wants us for a sunbeam,

When they finished, little Mollie went close up to her father. Laying a hand on his knee and looking up into his face, she said, "And, Daddy, Maggie and me are going to be sunbeams for Jesus."

Mr. Brown turned away from little Mollie's earnest face. Tears began to flow down his cheeks, for the hymn, with its simple message, had awakened memories of long ago, when, as a boy, his mother had taught him of Jesus.

The children looked on in silence, unable to understand how what had made them so happy caused their father to cry.

Suddenly he gathered the two little girls into his arms, as he said: "And Daddy will be a sunbeam, too, my girlies."

Mrs. Brown came in, and wonderingly placed the beer by her husband's side.

"No, wife!" he said, as he pushed it from him, "I want no more of that now; here's Mollie and Maggie going to be sunbeams for Jesus, and I'm going to join with them."

"*Therefore my people are going into captivity for lack of knowledge.*" To Isaiah

the captivity of his people was already begun in the habits that already enslaved them, and would make them an easy prey to their foes. Habit means it has you. "Sow an act and you reap a tendency; sow a tendency and you reap a habit; sow a habit and you reap a destiny." Is it not amazing when a boy has seen men carried captive by drink that he should put on himself the same chain? This folly was well illustrated in "The Boy's City News," of Winona Chautauqua, in a picture and story of the moth millers.

The Boy and the Moth Millers.

The boy watched the moth millers flutter around the lamp. Many of them would fly against the hot chimney and fall to the table, scorched and burned.

Some of them would fly directly into the chimney and these would drop into the flame and be consumed, or lie half burned next to the blaze.

Occasionally a moth would fall to the table, overcome with heat, but with enough life to keep its wings moving, and ofttimes the dying moth would crawl towards the same light that had caused its suffering.

"How strange!" thought the boy. "Can't the moths see these scorched and wingless millers? Why will they rush into the flame and be destroyed?

"Here is a live miller unscorched. It has for the moment lit among the dead ones. There it goes! Ah! it falls with wings scorched and burned dead. I should think that if moth millers are able to discern the light they would have enough sense to discover the danger where so many are lying dead."

The boy even while wondering why moth

The Boy and the Moth Millers

millers were such foolish things answered a whistle that came to him through the open window, put on his cap and hastened out. He was soon on the street with other boys. He visited a poolroom with them and looked on. He hung around a saloon. He looked through the open doorway as he heard a drunken brawl. A fight and arrest followed. Men with bloody faces were led away. He saw the once wealthy Mr. Jones reeling home after having spent his last cent for whiskey. He listened to the filthy stories and lying tales.

Ah, my boy, the wicked sin-scorched and habit-bound men you see have flown into the flame, or are beating out their lives against its destroying heat. Are you no wiser than moth millers?

It is "for lack of knowledge," partly, that men become captives of habit. There are some who forge their own chain wilfully, knowing well the consequences. They enter the saloon saying defiantly to companions, "Nominate your poison." But many drink because they have not been persuaded that beer is not relatively harmless. It is our duty, to whom the warnings of experience or of science have come, to see that no one in all the world, so far as we can reach, is left without such warning as is given in the testimonies of American and German and other doctrines against beer. (Apply, with stamp, for free copy of "Scientific Testimony on Beer," to International Reform Bureau, 206 Pennsylvania Ave., s. e., Washington, D. C.) It should be made impossible for any boy or girl in the world not to know that insurance tables show that abstainers have forty per cent. more life than even moderate drinkers; that abstainers in the United States, at least, have in half the business establishments, especially railroads, a better chance of employment; that they have far less chance of getting into the hospital, the poor house or the jail.

Great Men Conquered by Alcohol.

"Their honorable men are famished." It is amazing that young men should be such egotists as you say that they have nothing to fear from a foe that has laid low such great men as Pitt and Addison and Sir George Trevelyan and Charles Lamb and Hartley Coleridge and "Bonnie Prince Charlie"—all these cited by Farrar for England—and such great Americans as Webster and Poe and Yates, and many more. Gen. Nelson A. Miles long ago wrote to young men to avoid both tobacco and intoxicants if they would give themselves the best chance of success. Let us put against the sad cases we have named a President and Vice-President, whose courageous abstinence is an inspiration. When Lincoln was a boy, almost everybody drank. Among those who were working for temperance in that early day was "Old Uncle John," as he was called, who gathered the people together for meetings in the rough log school houses of sparsely settled communities. One long to be remembered night he made his plea, ending with an invitation to come forward and sign the pledge. There was only one who moved. A tall boy got to his feet and came up the aisle. Even in that rough audience he made an ungainly appearance in his sadly outgrown clothes, coarse and too short in trousers and sleeves. But a hush fell on the rough man as that boy, with determination in his face, stooped to write the name of "Abraham Lincoln" on the pledge. Lincoln always attributed much of his success in life to his temperance principles, and years afterward when as President of the United States he had the pleasure of entertaining "Old Uncle John" in the White House, he said to him: "I owe more to you than to almost any one of whom I can think. If I had not signed the pledge with you in the days of my youthful temptation I should probably have gone the way of a majority of my youthful companions, who lived drunkards' lives and now are filling drunkards' graves. When a candidate for President his attitude was early shown by his cold water reception of the committee appointed to notify him of his nomination. It was believed necessary

to serve wine to the committee and friends brought in wine and wine glasses. Lincoln thanked them for their intended kindness, but ordered it away at once, and called for a pitcher of water and glasses, saying, "We will drink to the fortunes of our Party in the best beverage ever brewed for man."

Victories of Japanese Abstainers.

Wonderful victories of Japan in the recent war were won by abstainers. Mr. Yoshito Komma, the Japanese Vice-Consul in Chicago, translates the following testimony: "Never drink wine," says Field Marshal Oyama. Major-General Fukushima says: "If I had been a drinker, my journey on horseback through Siberia would have been a failure." The late Commander Hirose, a hero of the Japanese Navy, had never drunk sake nor smoked tobacco, says Admiral Yamanoto, Minister of the Navy. The late Colonel Ishikawa said that sake and tobacco were the most formidable enemies of health. The late Colonel Ishimura never touched sake nor tobacco. Commander Iwamuro says: "I myself gave up drinking wine long ago, and have been a temperance man ever since." General Kuroki is also an abstainer.

"Their multitude are parched with thirst." John Burns, greatest of labor leaders, attributes to drink, chiefly, the poverty and degradation and sorrow of the working classes. "The Catholic Abstainer" tells this good story: "The lettering on the window of a store, acquired as the site for a new saloon, read: "Album Factory." A painter was sent for to change it at as reasonable a price as possible. He informed the successful applicant that "the cheapest and quickest method would be to obliterate the first two letters." The saloon is a "Bum Factory," indeed. And here is another story showing how drink impoverishes the multitude: "I've just been to the doctor to have him look at my throat." "What's the matter?" "Well, the doctor couldn't give any encouragement; at least, he couldn't find what I wanted him to find." "What did you expect him to find?" "I asked him to look down my throat for the sawmill and farm that had gone down there." "And did he see anything of them?' "No, but he advised me, if I ever get another mill, to run it by water."

"Therefore hell hath enlarged herself and opened her mouth without measure" to receive the annual intake of one hundred thousand drunkards that "cannot inherit the Kingdom of God" (1 Cor. 6: 10), and thousands of worse drunkard makers. I have read of a town meeting in Pennsylvania where this question of license was to be decided. As the question was about to be put, there arose from one corner of the room a miserable female, wrinkled and gaunt. Stretching out her arms, she cried, in a shrill voice, *"Look upon me.* You all know me, or once did. You all know that I was the mistress of the best farm hereabout. You all know, too, that I had one of the best, the most devoted of husbands. You all know I had five noble-hearted industrious boys. Where are they all now? Doctor, where are they all now? You all know. You know they all lie in a row, side by side, in yonder churchyard; every one of them *filling the drunkard's grave!* They were all taught to believe that temperate drinking was safe—excess alone ought to be avoided—and they never acknowledged excess. They quoted *you* and *you* and *you,* pointing with her shred of a finger to him who said that alcohol was a good creature of God, to him who sold the poison, to him who gave it as a medicine. They thought themselves safe under such teachers. But I saw the gradual change coming over my family and prospects with dismay and horror. I felt we were all to be overwhelmed in one common ruin. I tried to ward off the blow. I tried to break the spell, the delusive spell, in which the idea of the benefits of temperate drinking had involved my husband and sons. I begged, I prayed; but the odds were against me. My poor husband and my dear boys fell into the snare. Now look at me again. You probably see me for the last time, my sand has almost run, I have dragged my exhausted frame

from my present home, your poorhouse, to warn you all, to warn you who taught, you who sold, and you who gave." With her arms high flung and her tall form stretched to its utmost, and her voice raised to an unearthly pitch, she exclaimed: "I SHALL SOON STAND BEFORE THE JUDGMENT SEAT OF GOD; I SHALL MEET YOU THERE, YOU FALSE GUIDES, AND BE A WITNESS AGAINST YOU ALL."

She spoke and vanished. But when the chairman put the question, "Shall there be granted any license for the sale of spirituous liquors?" the response was a unanimous "No."

"Woe unto them that call evil good, which justify the wicked for reward." More directly than any other Bible writer, Isaiah condemns the principle of license. "Your covenant with death shall be disannulled" (Isa. 28: 18).

In Mexico in a certain district the deadly scorpions became so numerous that the government offered a bounty of twelve cents for every scorpion killed. Instead of lessening the evil this increased it, for the people at once went to raising scorpions regardless of the peril to the children that they might kill them for the reward. So the saloon-keepers, "for reward," are raising the scorpions of intemperance that destroy our boys and girls. In view of the indifference of earthly rulers to such infamies, a just God must have an after-death Court of Error where such scorpion raisers will find the just reward of their hellish crimes.

The Arrest of Thought for Liquor Dealers.

I believe that some saloon-keepers might be saved from the hell to which they are hastening by tactful appeals in behalf of their own homes and the homes of others. A saloon-keeper went home one afternoon when his wife was out shopping. He went through the house into the back yard, and there under an apple-tree his boys and others were playing "keep saloon." They had a bench and some bottles and tumblers. He noticed that they were drinking something out of a pail, and that they acted strange. The youngest, who was behind the bar, had a towel wound around his waist, and was freely dispensing the liquor. Smith walked over and looked into the pail. It was beer, and two of the boys were so drunk that they staggered. A neighbor's boy, two years older, lay asleep behind a tree. "Boys, you must not drink that!" he said, as he lifted his six-year-old from behind the bench. "We's playin' s'loon, papa; an' I was sellin' it just like you," said the little fellow proudly. Smith poured out the beer, carried his neighbor's drunken boy home, and then put his own boys to bed. When his wife came back she found him crying like a child. He came downtown that night and sold out his business, and says he will never sell or drink another drop of liquor.

See Class Pledge at end of book.

Intoxicating liquor is the devil's fishhook. It easily goes in—but not out. The tendency of the use of a little intoxicating liquor is to produce a diseased appetite for more.—Dr. Joseph Cook.

A WORLD-WIDE WAR ON OPIUM.

1. Opium for vicious uses was introduced into China mostly by Portuguese and British smugglers, in defiance of China's law prohibiting the sale or use of opium except for medicinal uses. Dr. James S. Dennis, author of "Missions and Social Progress," the highest authority on such themes, says that China, until seduced and forced by so-called Christian nations, was almost wholly free from vicious uses of opium. 2. When the Chinese government seized the smugglers' opium, Great Britain fought to defend and reimburse the smugglers. Three Opium Wars were necessary before Britain could compel China to license the intoxicating drug. After the first Opium War, 1840-42, although China was powerless to enforce her decree, the Emperor, with a nobility that might well shame most of the so-called Christian rulers, said to those who urged the licensing of opium: "I will not take a revenue from what represents the vices and misfortunes of my subjects." The illegal smuggling went on, however, and another Opium War was fought in 1858, at the close of which the crushed Emperor, with only blunderbusses to resist modern gunboats and artillery, consented to license the importation of opium at a few ports. But it took yet another Opium War, in 1861, to write in blood this license of opium. 3. Some of the British people, led by the Society of Friends, organized their protests against this wrong in anti-opium societies, that for sixty years fought to emancipate China. India made so much money from it that even an opium commission, appointed to investigate, whitewashed the infamy—only Hon. H. J. Wilson refusing to sign. Parliament at one time voted a declaration that "the Indo-Chinese opium trade is morally indefensible"—they might well have added *but financially impregnable.*

In 1903, an opium monopoly proposed by the American Philippine government, was overruled through an appeal from the American missionaries and Chinese Board of Trade in Manila to the American people through the International Reform Bureau. In half a week there was developed such a telegraphic protest that President Roosevelt electrocuted by a cablegram the half-born opium monopoly. As a result, an Opium Commission was sent out that reported the truth about opium in Asia. Then in 1905 opium prohibition was ordered by Congress to take full effect March 1, 1908. About the same time Australia, New Zealand and South Africa banished opium. This wave of anti-opium reform reached the British Parliament May 30, 1906, and swept through unanimously a resolution that the British government should "bring the Indo-Chinese opium trade to a speedy close."

In the debate, the Rt. Hon. John Morley, Secretary of State for India, declared that if China really desired to be rid of the evil, the British Government would interpose no obstacle. This, even more than the vote of Parliament, encouraged the Chinese Government to issue edicts ordering the closing of the opium dens in six months and the discontinuance of the opium habit in that or shorter period by all officials. Other provisions of the edict provided for the gradual reduction of the poppy cultivation, with a view to total discontinuance of poppy raising except for medical purposes at the end of ten years. The opium dens were not all closed at the end of six months, but the British Ambassador admitted that the Chinese Government had made progress in this difficult reform. In 1908 the national feeling against opium had reached such a point that the public burning of opium pipes became a national passion.

President Roosevelt, at the suggestion of Bishop Brent, arranged a joint commission on opium of eleven nations, to deal such blows as might be possible to the opium traffic in these nations themselves and in the world at large. The countries that accepted an invitation to participate in this world parliament, the first concert of the world, were, in addition to the United States, China, Japan, Siam, Persia, Russia, Germany, France, Great Britain, Holland and Portugal. The Shanghai Conference resolutions were encouraging, but left the chief obstacle to anti-opium reforms, the British opium treaties, for international public sentiment to remove. The work of informing, arousing and expressing sentiment to this end is led by the only societies doing international work against opium, the Representative Board of British Anti-Opium Societies, 181 Queen Victoria Street, E. C., London, and the International Reform Bureau, 206 Pennsylvania Avenue, S. E., Washington, D. C., which last provided the field marshal for this international crusade in 1908 by appointing as its secretary for Eastern Asia, Rev. Edward W. Thwing, who had been for twenty-two years a missionary to the Chinese, and speaks fluently Chinese and Japanese as well as English. (See book on subject, last cover.)

Nations Destroyed by Drink.

Isaiah 28: 1-16.

1 Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine! 2 Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, will he cast down to the earth with the hand. 3 The crown of pride of the drunkards of Ephraim shall be trodden under foot; 4 and the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the first-ripe fig before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. 5 In that day will Jehovah of hosts become a crown of glory, and a diadem of beauty, unto the residue of his people; 6 and a spirit of justice to him that sitteth in judgment, and strength to them that turn back the battle at the gate. 7 And even these reel with wine, and stagger with strong drink; the priest and the prophet reel with strong drink, they are swallowed up of wine, they stagger with strong drink; they err in vision, they stumble in judgment. 8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean*. 9 Whom will he teach knowledge? and whom will he make to understand the message? them that are weaned from the milk, and drawn from the breasts? 10 For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little. 11 Nay, but by *men of* strange lips and with another tongue will he speak to this people; 12 to whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing; yet they would not hear. 13 Therefore shall the word of Jehovah be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go and fall backward, and be broken, and snared, and taken. 14 Wherefore hear the word of Jehovah, ye scoffers, that rule this people that is in Jerusalem: 15 Because ye have said, We have made a covenant with death, and with Sheol are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves: 16 Therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-*stone* of sure foundation: he that believeth shall not be in haste.

GOLDEN TEXT: *Behold I lay in Zion for a foundation * * * a precious corner-stone, of sure foundation.*—Isa. 28: 16.

The Wreath of the Reveler, the First Link in Israel's Chain of Captivity.

"Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty." Isaiah here calls the whole kingdom of Israel "Ephraim," after the name of its chief tribe. Samaria, the capital city of Israel, was built on the summit of a verdant, isolated cone-shaped hill, where the marble palaces, glistening in the sun, seemed from a distance like the crown of silver olive leaves, with which its revelers were crowned at their feasts. Because its people were so given to wine, this "glorious beauty" was to become a lost crown, "a fading flower." When Isaiah spoke, the Assyrians were already sweeping down, like a "scourge of God," upon the upper kingdom, whose sin and fall Isaiah held up as a mirror of Judah's present sin and future fall, which occurred about a hundred years later. Samaria is to-day a ruin, whose broken marble pillars on the hilltop suggest a crushed wreath or a trampled crown, an eloquent warning against the vices that blight nations and individuals alike. The word Sychar (John 4: 5), afterwards given to a village close at hand, is supposed to come from *shikkora*, meaning drunkards, a mon-

(From Painting by Mose Lilien, representing Isaiah 28 : 1, 2.)

ument of the shame described in the text. That it was real drunkenness, not a poetic allegory, Amos' testimony shows (Amos 4: 1). "Look," says Isaiah, in substance, "to the ruin which intemperance is bringing to our sister state, and behold the same symptoms of approaching national death here in Judah."

Why Nations Die.

Samaria and Judah were never conquered except when corrupted. The bottles on the inside were the battering rams they had most to fear. Seldom has even a small nation been conquered when robust in virtue. The American colonies in 1776, and the Swiss, in many wars, are examples. And what a defense a handful of Boers, fortified with Bibles and cold water, recently put up against one of the mightiest powers in Europe! Since no nation ever died of free trade, or free silver, but many have died of free love, that is, of immorality in its many forms, we of the rank and file should demand of political leaders that moral questions shall be recognized as the chief questions in politics.

The figure of a "crown" lost through drink, a laurel wreath blighted by dissipation, has a personal as well as national significance, and recalls many a king besides Belshazzar, whose doom came as he drank, and many a genius, like Poe and Burns, whose glorious beauty was a fading flower, because the blight of appetite was upon his laurels.

New York, a few years ago, furnished a fresh illustration of the fact that drink, like death, "loves a shining mark"—and in this case both hit the mark. One morning the papers published the news that a man had been murdered in a saloon, in a quar-

rel about women. The victim was the son of a world-famed statesman, and had himself worn "crowns of pride," in diplomacy, in finance and in society; but in that uncovering of his double life his crowns suddenly faded. Far worse than death was the shame he had brought on himself and his family. His bottle had proved a bullet to shoot his loved ones to the heart.

A native of Peru has slain an animal for food. He leaves upon the skin some pieces of the raw flesh and goes with it far up the mountain side, upon the rugged Andes. He finds a crevice in the rock, lies down in it and covers himself up with the skin, with the raw side exposed. The giant condor, seated on the cliff, or soaring far above the clouds, scents the flesh. He drops upon the pelt and pulls the flesh off with his beak. But the native underneath seizes him by the feet, and, wrapping the skin around him, sells him at the nearest port, to decorate some city park a thousand miles away. So many a genius, capable of a lofty flight, is caught and carried captive through his appetites.

"Overcome with wine." The original word means one smitten, beaten, knocked down with wine, as with a hammer; laid prostrate, unable to rise. It is the fashion to lay such deadly blows of drink mostly to whiskey and other distilled liquors, but it is wine which carries the bludgeon in this text. It is even worse to-day, when wine not only does its own mischief but leads its victim on to the thrall of the spirituous liquors. For example, in France, where the people drink on the average more wine than any other people, and the purest wine, for they make it themselves, the wine does not lessen the consumption of stronger drinks, as is shown by a table of liquor revenue statistics, gathered by American consuls from many nations in 1904. The French people drink more distilled liquor per capita than those of any other land, much of it the worst kind, absinthe, to which their doctors and statesmen alike attribute, more than to anything else except impurity, which is largely prompted by drink, the fact that in France alone of all civilized nations, the birth rate has fallen below the death rate. In Switzerland, another wine country, the absinthe habit became so serious that it was prohibited in 1908 by a referendum. The Emperor of Germany, having investigated the increasing consumption of intoxicating beverages among his subjects in 1904, was quoted as saying, "This tremendous guzzling must be stopped somehow." These facts make sad havoc of the old fallacy about beer and wine being cures for drunkenness. "Light wines—nothing so treacherous!" said Sir Edward Bulwer-Lytton; "they inflame the brain like fire, while melting on the palate like ice. All inhabitants of light wine countries are quarrelsome."

"Overcome with wine!" That has been written of many who started life as confidently as the bright boys and girls in our Sunday-schools. Shall it be written of any to whom this lesson comes with timely warning? It cannot be true of any person whose practice is abstinence. When "overcome of wine" a man becomes a wild beast, and even a beast it makes more beastly. A Chicago dispatch said, "A big herd of cattle, maddened and half intoxicated from alcohol used in distillery 'slop' fed to them, stampeded in the stockyards. More than a score of the animals met death in the rush. Scenes were enacted that for terror and blood made old stockmen and cowboys turn their backs. One man nearly lost his life. The herd stampeded numbered more than six hundred of the kind that are known as the "distillery cattle," because they are

GOING INTO CAPTIVITY.

fattened on the refuse from liquor mills." Drunken horned cattle are not so terrible as drunken men armed with pistols as they rage about the streets and about their homes, destroying wife and children and neighbors.

"Overcome of wine"—shall it be written of you? Shall it be written of *our* country? Shall we not rather ourselves "overcome" this personal and national foe by total abstinence and prohibition, the only weapons with which it has been overcome anywhere. In this matter, the Orient has been wiser than the Occident. Ancient India and Arabia were greatly cursed by drunkenness, but the religious leaders did not make the deadly blunder made by Europe and America for ages, of relying upon "moderation" and "license" as cures for this curse. The leaders in Church and State in India and Arabia said, in the name of religion and government, "Stop the habit, stop the traffic!" And the result is, seven hundred millions of Hindoos, Buddhists and Mohammedans are free from even the hereditary taint of alcohol—only a few have yet been corrupted by white men—refuting utterly that shallow sophistry of the indulgent and the lazy, that "all men have an inherent appetite for drink, that will be gratified in some way, and so it is useless to fight against it."

The Worst of Floods.

"Behold the Lord hath a mighty and strong one; . . . . as a tempest of mighty waters overflowing." This is the prophet's description of the Assyrian army, which was pouring like a resistless, destroying flood, swept on by a tempest of hail, down upon the kingdom of Israel, to cast down its crown—a flood which God would not stay because Israel's sins called for judgment. This description is not too strong for the curse of drink, which is a rising flood, pouring through all lands, was increasing in every country in the world at the dawn of the 20th Christian Century. As in Israel and Judah in the prosperous time of our story, so everywhere increasing intemperance is a dread consequence of "prosperity." The "fat valleys" and the "overcoming of wine" evermore go together. "Neither abundance of food, nor splendor of scenery, nor religious institutions, were able to preserve the Ephraimites from the effects of the dissoluteness which they courted by the use of intoxicating wine. The Jews had a tradition that the wine of Pregiatha and the waters of Diomasit cut off the ten tribes." This flood of drink is not a visitation of God, but is due to our own self-indulgence and cowardice. We might have shut the flood out of the land by dykes of prohibition, and out of our homes by total abstinence.

Trampled Crowns.

"The crown of pride shall be trodden under foot." Here again the reveler's crown is pictured, not alone as faded, but as trampled under foot. How literally all that is beautiful in life is trampled under foot by drink! Even the orange blossoms of a happy bride are soon trampled on by a drunken husband—alas! with increasing frequency in these days by a drunken wife. Love is turned to loathing. The beautiful boy becomes a bloated tramp, the beautiful girl a drunkard's haggard wife. Let us stop this treading of beauty under foot, and instead tread down the evil custom and stamp out the evil traffic. Let us put with Isaiah's "Woe to the crown of pride," Solomon's "Who hath woe?" and Habakkuk's "Woe unto him that giveth his neighbor drink." We give our neighbor drink when we

directly or indirectly authorize another to do it.

"As the first ripe fig." The gathering of figs takes place about August. Now if anyone sees a fig as early as June, he fixes his eye upon it and hardly touches it with his hand before he swallows it. "Like such a dainty bit," says Delitsch, "will the luxuriant Samaria vanish." How many a strong man has been thrown down, like a faded wreath, by wine, his money seized like the "first ripe fig" by the dealer!

Captivity to Alcohol in Judah Preceding and Preparing for Captivity in Assyria.

"In that day shall the Lord of hosts be for a crown of glory unto the residue of his people." Here the prophet turns to Judah, which is to be the "residue" when presently Israel is carried captive; but even in Judah he seems to single out in this verse the few that are loyal, before turning to the many whose intemperance will bring ruin to the nation. In contrast with the reveler's crown this verse sets the present crown of glory that God gives to those who keep His wise and powerful laws, revealed in Scripture and nature for our good always. If there were no world but this, it would never pay to break a law of God, as every one does who uses a poison as a beverage. He who breaks the law of God, collides with the universe. No real defeat can come to a good man, for this God-made, God-ruled world was made for good men.

Fierce though the fiends may fight,
And long though the angels hide,
We know that the truth and right
Have the universe on their side.

WASHINGTON GLADDEN.

"They also have erred through wine." Having pointed out the sin and punishment of the neighboring kingdom, Isaiah, as a faithful preacher and teacher, plainly tells the rulers of Judah that the same sins are to be found at home, and will bring like retribution sooner or later. "Israel enslaved to drink will soon be captive in Assyria," he says in substance, "and so will Judah if you do not reform." The warning was in vain. Judah continued to drink and indulge the other sins it led to, especially in a luxurious time, and in a hundred years the nation fell. During the Spanish war the writer one Sabbath evening told a union meeting of the churches of the city of Cincinnati that if they went on tolerating such a Spanish Sunday as he had seen that day in their city, a combination of Sabbath breaking, intemperance and impurity, they would in a hundred years be Spanish themselves. Little heed is commonly given to such warnings. The man who is beginning to drink, says gaily, "I could stop, but I won't," taking no warning from the sot beside him who exclaims bitterly, "I would abstain, but I can't." The greatest error of those who have to do with wine is the error which the French scientists are exposing in a bill-poster campaign against "alcoholism," which means the diseased condition of the tippler who may never have been drunk, but whose bodily cells are all poisoned by a daily indulgence that ignorant people call "moderation" and suppose to be harmless. It is gross ignorance to think the only peril in using intoxicants is the danger of getting drunk. A monthly spree is less harmful than a daily tipple.

The saloons would abolish the churches if they could.

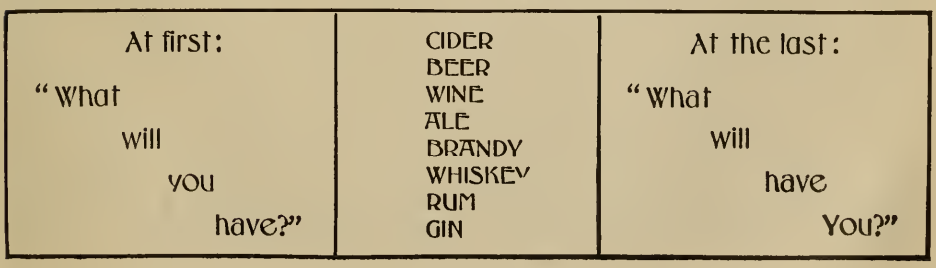
The churches could abolish the saloons if they would.

"The priests and the prophets have erred through strong drink." Thank God, our American preachers are mostly right as to abstinence at least, though some of them, because moral questions did not receive due attention in their education, do not see that prohibition is the only right and effective attitude for the government to take toward a traffic which is the worst foe of the nation's homes, of its commerce, of its politics. Gladstone's great word, "It is the purpose of the law to make it as hard as possible to do wrong and as easy as possible to do right," exactly defines the aim of all prohibitory laws, and answers objections, based on the assumption that prohibition does not prohibit if it does not annihilate. The only proper test of a law is: "Does it make it harder to do wrong?" No statistics are needed to prove that prohibition makes it harder to sell drink than any other law, for the liquor dealers have organized literary bureaus that are paying advertising rates in newspapers for articles written to prove that prohibition is a failure. They will make some believe that, who have not wit enough to see that if more liquor is sold under prohibition, with no license fee to pay, all the liquor dealers would favor and promote prohibition.

Cigarettes, Too.

Writing in Science Progress, in 1908, Dr. Cushny maintains that "some of the highest functions of the brain are thrown out of action by alcohol administered in quantities which induce the phase of exhilaration. Thus it is found that typesetters do a smaller amount of work and make a much larger number of misprints when even a couple of glasses of beer are allowed than when they perform their work without the beer." George Baumhoff, Superintendent Lindell Railway, St. Louis, Mo., once said: "Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous at the front end of a motor as the man who drinks; in fact he is more dangerous. His nerves are bound to give away at a critical moment. A motorman needs his nerve all the time, and a cigarette smoker cannot stand the strain." Thomas A. Edison, the great chemist and inventor, says: "The smoking of cigarettes is one of the worst, most offensive and harmful habits acquired by man. It ought to be against the law to sell or smoke them. They go well together those two drugs—cigarettes and alcohol—and they accomplish wonders in reducing man to a vicious animal." (Apply with stamp to Sunday-school Times, Philadelphia, for leaflet showing doors closed to users of cigarettes.)

"They err in vision, they stumble in judgment." In this description of the effect of liquor upon brain and soul we get close to the reason why fifty-one per cent. of all American employers forbid their men to drink on duty —many of them requiring total abstinence at all times. A man who is even



slightly under the influence of alcohol is likely to make some error of "vision" or of "judgment" that may have serious results, or by loss of that higher "vision" that relates to character he is likely to get into those vices that are so costly that dishonesty is the logical result.

Notwithstanding the fact that more than half the business establishments of America either require abstinence of their employees at least while on duty, or discriminate in other ways in favor of the abstainer, the per capita American consumption of intoxicants in 1907 was more than twenty-three gallons per capita, and the direct cost $1,400,000,000, with as much more of indirect cost. And the American consumption is less than that of any other white commonwealth except Canada and Australasia. Canada consumes one-fourth and Australasia three-fourths as much per capita. There was a slight decrease in liquor consumption in 1908, due probably to five States adopting prohibition in that and the previous year. For our own sakes, and our country's sake, let us keep clear brains and pure hearts.

"Whom shall he teach knowledge?" Drunken officials answer Isaiah in substance: "What do you take us for? Newly-weaned babes that need such stammering baby talk?" To which the prophet replies that God will speak to them through a people whose strange tongue shall seem to them like stammering, since they have refused the "rest" He has offered them. He reads out of their hearts their confidence in escape from threatened punishment from Assyria through "covenants" or treaties with Egypt, which he assures them will be in vain.

"Therefore . . . behold I lay in Zion . . . a precious corner-stone." "Therefore" is strangely followed by a promise instead of a threat, but, as the last clause shows, a promise for believers only and so a savor of death unto death to all others. Jehovah opposes to the false ground of confidence on which the leaders relied, namely, covenants with Egypt, the foundation-stone to be laid in Zion, Jesus Christ, which would uphold the believing in immovable safety, but on which the unbelieving would be broken in pieces (Matt. 21: 44).

Israel's captivity was perpetual, as we recall in speaking sadly of the "lost tribes," while Judah repented and was restored. So the many among those who once enter the captivity of appetite are "lost," while a few only are restored, mostly those who have learned in their despair that

The Lion of Judah can break every chain,
And give us the victory again and again.

"The best thing in all education is to make our nervous system our ally instead of our enemy. It is to fund and capitalize our acquisitions, and live at ease upon the interest of the fund. For this we must make automatic and habitual, as early as possible, as many useful acquisitions as we can, and guard against growing into ways that are likely to be disadvantageous to use, as we should guard against the plague. The more of the details of our daily life we hand over to the effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work. There is no more miserable being than the one in whom nothing is habitual but indecision. Full half the time of such a man goes to the deciding or regretting of matters which ought to be so ingrained in him as practically not to exist for his consciousness at all."—James' Psychology.

See Class Pledge at end of book.

THE LOYAL TEMPERANCE LEGION

[The authors of this book regard the Loyal Temperance Legion as second to none in quality among the young people's societies of the world. As devotional as any, it follows Pentecost with a book of acts. It includes in its practical applications of Christianity not one virtue only, but all, and not their relation to the individual only, but to the community. Its conventions show no less enthusiasm than others but more knowledge of personal and social ethics.]

The Loyal Temperance Legion is a world-wide organization for young people, organized years ago by Frances Willard, for the study of the facts about temperance, and for the development of rounded, pure and earnest character. All members sign the triple pledge—against alcohol, tobacco and profanity—and pass an examination upon the study of four manuals covering temperance, character, mercy, purity, Christian citizenship and tobacco. A diploma is awarded those who pass, and active work is carried on by the society in all lines of its study.

Many Sunday-schools organize a Loyal Temperance Legion and have its officers take entire charge of the quarterly temperance Sundays, or of the opening or closing service once a month. Prepared programs of readings and music, and a study of temperance text-books by the entire school make the temperance Sundays of real value. There are also weekly meetings of the members for study and the planning of practical reform work suited to the Legion. Members of the Sunday-school and young people's society are encouraged to take examinations, and a "Commencement" is held annually, at which the diplomas are awarded and salutatory and valedictory addresses made.

No plan ever tried has had better effect in making young people grasp the temperance idea, and take an active interest in it. The text-books give them facts and figures to interest them, and the L. T. L., with its fine organization, mottoes, conventions, pledges, constitution, song books, badges and special literature, offers an unusual attraction, while at the same time carrying on a broad, fine work for temperance and character-building, which is thoroughly in line with the purpose of the Sunday-school.

The weekly meetings of the L. T. L. organization give an opportunity for the reading of papers, for debates and discussions, and for organized local effort along the lines of Christian citizenship, temperance, anti-narcotics, anti-gambling, humane work and the like. Frequently the L. T. L. can even take charge of a church service in the interest of temperance. The great value of the L. T. L. is in equipping young people with practical civic knowledge, so that they can exercise their own judgment in leading a temperate life and understand its benefits for themselves.

Miss Margaret Wintringer, Evanston, Ill., is the National L. T. L. Secretary, and will gladly send details of a plan of Sunday-school organization.

Constitution for a Senior Loyal Temperance Legion.

I. NAME AND OBJECT. 1. This organization shall be called the

.....

Senior Loyal Temperance Legion of

.....

2. Its object shall be the education of the members in the principles of total abstinence from alcoholic liquors and other narcotics, from a moral, scientific and political standpoint; the promotion of purity and of good citizenship and the development of Christian reform work.

II. MEMBERSHIP. 1. Any person thirteen years (fourteen may be substituted if deemed advisable) or upward may become a member in full standing by the payment of dues and the signing of the constitution and the following triple pledge:

Trusting in God's help I solemnly promise to abstain from the use of alcoholic drinks, including wine, beer and cider, from the use of tobacco in any form, and from profanity, and to endeavor to put down indecent language and all coarse jests, and to use every means to fulfil the command: "Keep thyself pure."

2. Any person not yet prepared to sign the constitution and pledge of the Legion, but desiring to attend its meetings regularly, may enjoy all the privileges of the meeting, from which they are not debarred by the constitution, but shall be enlisted only as enrolled members.

III. DUES. 1. In States which receive L. T. L. voting delegates to their W. C. T. U. conventions the auxiliary dues shall be ten cents for each pledged member and shall be divided equally between the State and National W. C. T. U. treasuries. The above State and National dues are covered by the membership fee paid by graduates into the treasury of the State Legion. 2. In States which do not receive L. T. L. voting delegates to their W. C. T. U. conventions the annual dues shall be ten cents for each member, which shall be divided between the Local L. T. L. and National W. C. T. U. treasuries. 3. The above rules shall in no case be enforced where they would conflict with any regulation of the State W. C. T. U.

IV. OFFICERS. The elective officers shall be the President, one or more Vice-Presidents, Corresponding Secretary, Recording Secretary, Treasurer, Musical Director and Librarian. These officers, together with the General L. T. L. Secretary appointed by the W. C. T. U., shall constitute an Executive Committee. (The L.

T. L. may nominate the General Secretary, the nomination to be confirmed by the W. C. T. U.

V. Election of Officers. 1. The election of officers shall take place..... and the election shall be by ballot, an informal ballot having been taken for nomination. 2. Only pledged members of the Legion shall, after the first term of office, be eligible to election, or be entitled to vote in an election.

VI. Badge. No person shall be entitled to wear the badge of the Senior Legion who has not signed its constitution and pledge.

By-Laws.

1. The General L. T. L. Secretary shall superintend the entire work of the Legion and shall have the power to veto, and no measure shall be passed over a veto. 2. The President shall preside at the meetings, and perform such other duties as belong to that office. A Vice-President shall, in the absence of the President, perform all the duties of that office. 3. The Corresponding Secretary shall attend to all the correspondence and report the same at regular meetings. 4. The Recording Secretary shall keep a record of all meetings and shall attend to the thorough advertising of these meetings through the press and otherwise. 5. The Treasurer shall hold all money collected for the use of the Legion; he shall pay all bills in accordance with the vote of the Legion, or by order of the General Secretary, keeping an exact account of all moneys received and paid out, and presenting itemized reports of the same. 6. The Musical Director shall have charge of all the music of the Legion. The Librarian shall have charge of all the supplies of the Legion. 7. Special meetings may be called by the General L. T. L. Secretary and President at their discretion, or upon receipt of a written petition signed by three members. 8. Any of these by-laws may be amended or suspended by a majority vote of the members present at any regular meeting.

Our L. T. L. Symphony.

With constant reverence for the body, to cultivate its faculties, increase its vitality and purify its appetites; to live simply, think deeply and act sincerely, to keep close to the bosom of Nature, to study repose and quiet, and speak composedly; to preserve affection and sympathy, encourage mercy and charity; to be humble and gentle, yet forceful and energetic; to find joy and content in small things; to constantly increase the breadth of our mental and spiritual vision; to be just and kind, and full of large-hearted love for our fellow-creatures, and full of zeal to make this a better world to live in—in short, to let our natures expand like a flower to their fullest beauty by keeping ever in the sunlight of Christ's glorious example. Shall this be our symphony?

J. George Frederick.

Junior Pledge.

Trusting in God's help, I solemnly promise to abstain from the use of alcoholic drinks, including wine, beer and cider, from the use of tobacco in any form, and from profanity.

Emblem—Field Daisy.

Motto—Junior—"Tremble, King Alcohol, We Shall Grow Up."

Senior—"The Future is Ours."

Graduates—"Lifting Others as We Climb."

Colors—Red, White and Blue.

Rally Cry — P-R-O-H-I-Prohi-B-I-Bi-Prohibi-T-I-O-N-Tion-Prohibition. (Clapping hands for each word.) "Saloons must go."

National Salute.

My head (right hand brought to the forehead); my heart (right hand placed on the heart); and this right hand (right hand extended horizontally); for God (pointing upward), and Home (hands clasped), and Native Land (hands extended horizontally).

Constitution of a Band of Hope.

1. **Name:**.....Band of Hope.

2. **Object.** The promotion of total abstinence from all intoxicating drinks (and tobacco) among the young.

3. **Pledge** (to be signed by each person joining the Band:

> I agree to abstain from all intoxicating drinks as beverages and tobacco.
>
> _____

4. Officers and members of Committees must be pledged abstainers.

5. The affairs of the Society shall be managed by a president, a vice-president and an Executive Committee of twelve persons, with power to add to their number (half of whom may be ladies), to be elected at the annual meeting of the Society. The Committee shall further elect from its own members the following additional officers: treasurer, superintendent, secretary, registrars (two), visitors, librarian and collector. Two auditors shall also be appointed at the subscribers' meeting, one of whom shall be a member of the Committee.

6. The Committee meeting shall be held monthly on.....
(It is desirable to hold the Committee meetings on one of the meeting nights of the Society after the members have been dismissed.)

7. All meetings shall be opened with devotional exercises.

8. The accounts shall be audited at the close of each year, in time for presentation at the annual subscribers' meeting.

9. The annual meeting shall be held in ....., when the report of the treasurer and secretary shall be presented, the officers for the ensuing year elected, and such other business transacted as will promote the welfare of the Society.

10. No alteration shall be made in these rules, except at the annual meeting, and notice of any proposed alteration shall be given in writing to the secretary at least fourteen days before date of meeting, and only subscribers shall be entitled to vote on any proposed alteration.

When in Babylon Do as Babylonians Ought to Do.

Daniel 1: 8-20.

8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. 9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs. 10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king. 11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, 12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. 13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. 14 So he consented to them in this matter, and proved them ten days. 15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. 16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. 17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. 18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. 19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. 20 And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

Golden Text: *Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.*—Dan. 1: 8.

We should certainly get some light on the "Boy problem" from the group of four boys whose characters we are to study to-day. They were about sixteen years of age. They were in a strange land. They were schoolboys. Their religious training made them very different from their schoolmates.

Much is said about the "gang spirit" in boys by those who are to-day giving attention to the solution of the boy problem. It is the dawn of social and benevolent organization in later life. Almost every boy belongs to some sort of "society," and proudly wears a ribbon, a button or a pin, as a badge. Out of 1,034 boys questioned about this matter, 851 were members of societies, organized by themselves, others were members of societies organized by adults, such as the Junior Christian Endeavor, or the Loyal Temperance Legion. In "Daniel's Band" we see the gang spirit at its best, and therefore a faithful study will be a help to those who would know how to get on with boys. Every gang must have a leader, and Daniel was that leader. The four boys, Daniel, Hananiah, Mishael and Azariah, for such were their Hebrew names, were not in the King of Babylon's school by choice. It was a civil service school, and the likeliest boys in the land were selected by the King's officers to be trained for official positions. The broad spirit of the school management is shown in the fact that sons of captives were eligible to such scholarships.

Notwithstanding the high honor placed upon them, the four boys were

not in accord with their pagan environment, and they determined on combining, and making an environment of their own. Apparently they did not object to the changes in their names—Daniel was renamed Belteshazzar; Hananiah, Shadrach; Mishael, Meshach, and Azariah, Abednego. These new names were all connected with the idol worship of the Babylonians. In all probability the names were distasteful to the four Hebrew boys. They seem to have yielded the matter of mere names, but there was something they would not yield: loyalty to their God. Wine and meat, which had been offered to idols as the best to be had in the market, was daily set before the boys of the King's school. It was against the law of their God to partake of such things. And so they decided to unite in a request to Ashpenaz, the King's officer in charge, that he would let them have water instead of wine, and pulse or beans instead of meat. At first Ashpenaz demurred, saying that if their health should fail, as he thought it certainly would under such a diet, he would be held responsible by the King. The "band" requested a ten days' trial of the beans and water. That was granted, and the *melzar*, or servant, was ordered to provide it. Perhaps the four boys were not called "The Hebrew gang" by the other boys, but in all probability they were given in fun some other name equally offensive.

Bravely the four boys stuck it out, and at the end of the ten days they came under the scrutiny of Ashpenaz, and he declared their countenances to be "fairer and fatter" than those of the boys who ate meat and drank wine. And so the band was permitted to continue its chosen diet. And they stuck it out for three years, until the end of their course in the school. Then they, with the other boys, were brought before the King for examination as to acquirements. And the record is: "Among them all was found none like Daniel, Hananiah, Mishael, and Azariah." And more than this, as the King tested them he found them to be ten times wiser than the magicians and astrologers, the so-called wise men of his kingdom. The King did not understand that it was their God who had given them knowledge and skill in all learning and wisdom. Subsequently, Daniel was made the King's chief counselor, while the other three were set over the affairs of the provinces.

And all of this good grew out of a boy's league! Should boys of our day be forbidden to organize societies? Rather, let those who have anything to do with boys, recognize the "gang spirit," and even suggest societies and forms of badges. If Sunday-school teachers had been wise in this matter we should not to-day be mourning over the fact that boys have not been held by the Sunday-school. Do not condemn nor ignore the "gang spirit," but sympathize with it and direct it.

Enlist the Young in Loyal Legions and Bands of Hope.

One of the delegates to a State Endeavor Convention, a young business man, dressed in a natty rough-and-ready suit, every movement alert and eager, and telling of bottled energy within, came suddenly upon a red-faced citizen who evidently had been patronizing the hotel bar. Buttonholing the delegate a trifle unceremoniously, the latter said: "What are you fellers trying to do down at the meeting? You are —— temperance, I see by the papers. Do you think you could make a temperance man of me?" "No," replied the delegate, looking him over from head to foot with a keen glance, "we evidently couldn't do much for you, but we are

after your boy." At this unexpected retort the man dropped his jocular tone and said seriously: "Well, you have got the right of it there. If somebody had been after me when I was a boy, I should be a better man to-day." And in order to get the boys we must get them together. The two great social needs to-day are: the study of reforms, the union of forces. While *"one may chase a thousand, two shall put ten thousand to flight." "Two are better than one, and woe unto him that is alone when he falleth."* Daniel himself, when necessary, dared to stand alone, and illustrated the vast influence of one wise and fearless man. But the strongest individualities are strengthened by union of their counsels, their courage and their cash. Every man and woman should be in some organization that fights the chief foe of God and man —the saloon—and these organizations should, at least, federate. But most of all is it desirable to enlist in Loyal Legions, or other temperance bands for young people, the boys and young men, for the study of this and relative problems, under a purpose as firm and noble and courageous as that of Daniel's Band. What is first and most needed is knowledge. "Be sure you are right, then go ahead." It will be tactful and profoundly true to call these studies "Patriotic Studies."

The Pledge a Declaration of Independence.

The devil tries to make boys think that signing a pledge is "signing away liberty." Let American boys remember that the Declaration of Independence was a brave "pledge" of "lives and fortunes and sacred honor," by which civil liberty was secured, not only for the United States, but also for many lands. And as the Declaration of Independence was a "pledge," so the pledge of total abstinence is a brave declaration of independence always, as in Daniel's case, against a foolish and harmful custom. The purpose of Daniel and his associates included food as well as drink, and the main objection seems to have been that both the meat and wine they refused to take had been first offered to idols. One message of the lesson is, therefore: *"Little children, keep yourselves from idols,"* that is, do not allow yourselves to put anything but God in the uppermost place in your heart, whether games or fame or money or appetite or lust. There is an athletic suggestion here against the excessive use of meat, to which prosperous people are tempted. Better less beef and more beans. But the abuse of food is far less harmful than the use of wine and other intoxicants, because, while both harm the user, only the intoxicants drive a man to madness, to the peril of his neighbors and friends. While it is, therefore, mostly a man's own business what he shall eat, it is the business of the whole community to see that he be not tempted to drink what will make him a peril or a burden to all about him. And in his best moments, and especially in boyhood, before he has learned to like the drink, he should make a "purpose" and pledge that will make it impossible that he should "put an enemy in his mouth to steal away his brains" and make him the laughing stock or the terror of his neighbors.

While the Hebrew boys risked their advancement by refusing to drink, young men of to-day are just in the opposite position, for a majority of the business establishments in the United States forbid drinking when on duty, and an increasing number will not employ anybody known to drink at any time, because the drink taken when off duty continues to confuse his mind and unsteady his hand

when he is on duty. England and Germany are introducing temperance education to bring up the industrial efficiency of their workmen.

Young Heroes of To-day.

But it still takes great courage in many circles to stand for the right in this or any other matter. Everybody ought to see that it takes more courage to do right when nearly all one's associates will sneer, than to do something in battle or fire or flood which they will all cheer.

Now, let me tell of a young man who was "ready" in an hour for greater temptation that came suddenly and unexpectedly upon him. He was the son of an American college president, just turned twenty-one. He had gone to Paris for a special course in surgery. At the depot of his native town many comrades had gathered when he departed, among them his sweetheart. She knew how severely his Christian principles would be tried in such a city as Paris, and springing to his side, after good-byes had all been spoken, she whispered, "Charley, dare to be a Daniel!" With a look of disappointment, he said, "Only that old saw?" But she cheerily answered, "Only that, Charley, but it may mean much to you." He bore a letter of introduction to a distinguished Frenchman, who, soon after his arrival, gave a small banquet in his honor. He was not so sure that his table etiquette was up to the French standard, and was not a little disturbed by that misgiving as he sat, the cynosure of all eyes. He noted also with dismay that before each plate were glasses, ruby, purple, amber and white, the first three for wines of corresponding color, the last for water. During the feast the host filled his ruby glass, an example followed by the guests generally, and proposed the toast, "To the wives, daughters and sweethearts of America!" A response was asked from the guest, a servant being told to fill his ruby glass. What followed can best be told in the words he wrote home: "Mother, for a moment I was in an agony of trepidation. I would rather have faced a cannon. All had risen, and in the hand of each was the wine I had pledged from childhood not to taste. My head swam. Suddenly I remembered the words, "Dare to be a Daniel!" Touching my white glass, a servant filled it with water. Rising, I said: 'I beg leave to say that to the typical wife, daughter and sweetheart of America the purity of this, nature's own beverage, illustrates the lives they aim to lead and the dangers which they seek to avoid. Permit me to use it in their dear name.' The host substituted quickly his white glass, followed by all the others, and the toast to American womanhood was fitly drunk in water."

How the Sunday School Association's Temperance Department Originated.

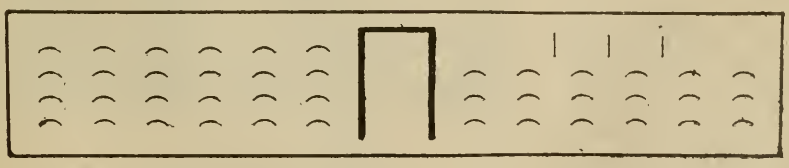
This is a fitting place to tell the story of an American girl, worthy to be Daniel's sister. The story is told by Mrs. Zillah Foster Stevens, the Secretary of the Temperance Department of the International Sunday-School Association:

The Woman's Christian Temperance Union is the mother of a big boy, and that boy is the Temperance Department of the International Sunday School Association. Until two years ago that Association, that directly touches twenty-six million children, had no temperance department. Do not think it did no temperance work; it did do temperance work, but not in organized ways. There is a little story at the bottom of the creation of that department, and it tells why I say that the Temperance Department of the Sunday-School Association is the big boy of the Woman's Christian Temperance Union. A few years ago one of our big

Sunday school officers had a letter. It was from a mining town, and the writer said, "I was converted when I was eleven years old. I am a member of the Methodist Church; we have got ten saloons in this mining town, and there is only this one Sunday school, and there isn't a Christian woman in the place, not one, and I run the Sunday school and a young student comes over from the church Sundays and helps me, and I am janitor and I am organist and a teacher in the Sunday school. The boys in our town are going into these ten saloons, and I don't know what to do. Won't you please send me help for temperance work in the Sunday school?" So they looked through all their pigeon holes of missionary work, primary work, cradle-roll work and teachers' work and other work, and what do you think they wrote to the writer of that letter? They said, "On temperance we have nothing." Think of it! And then this officer, when he found out he had nothing, and being a man who wanted to get something right away, wrote me a letter and told me about that place and forwarded me the letter, and I said I would better go to see what kind of a person it was who was janitor, organist, teacher, doing cradle-roll work and was trying to do temperance work. So I took a day off and went over there and I got off right among the coal mines, and I looked around and supposed I would find a capable, self-asserting, strong, vigorous young woman doing all that. What do you think I found? A little girl in short dresses, with her braided hair hanging nearly down to her shoetops; she looked up at me in the most childish way, and I said, "I am hunting for such and such a person; can you tell me where she is?" "Why," she said, "I am her." She looked like a flower. I said, "How old are you?" She said, "Fourteen." And I said, "How did you find out about temperance work, anyhow?" "Oh, I wear a white ribbon." Well, I spent the day there, and found that that child-janitor, organist, teacher, superintendent, Christian, head of the cradle roll and home department and so on, was the single solitary influence between ten saloons and the boys in that town, and when she wrote up to the Sunday school headquarters they said, "On temperance we have nothing." Well, I I thought, these Sunday school officers are splendid men; they are just the best kind of men, but they haven't had their eyes opened, and they have got to see just this kind of a worker before they will respond. And so when it came State convention time, that little girl was there in a white dress, and I just told the folks about the mining town and about the ten saloons and about the worker, and I said, She is here; would you like to see her? And they expected to see some great big capable young woman, of course, and I called her up, and she came trotting up there just like a little girl, and when she got up and faced a thousand people she felt so little she didn't know what to do, and she ran up to me and tucked her head under my arms like a little child four years old. That convention went wild. They were on their feet all over the house, and they said, "We have got to have a temperance department," and so the temperance department was created in the State of Illinois. When Illinois created a temperance department, other States fell into line, and two years ago the International Sunday School Association, which plans the Sunday school work for the whole of the United States and Canada and Mexico, Hawaii, Japan, Alaska (and I do not know where else). I said, "We will have an International Sunday-School Temperance Department," and they have got it, and it stands for nothing less than total abstinence, the destruction of the liquor traffic and the extinction of the cigarette habit.

Immovable Uprightness.

What a grand instance of standing immovable on the Christ foundation during the captivity was Daniel! (Dan. 1: 8; 3:



18; 6: 10.) The child was not far wrong who read the verse about Daniel's "excellent spirit"—"As for this Daniel, as excellent *spine* was in him." The same was true of his three friends who stood on the same Christ-foundation, and, so, remained upright on the plain of Dura, when all others in that national political convention were suddenly smitten with moral curvature of the spine.

By faith and firmness Daniel and his brave friends kept their souls free even in the land of captivity. Let me tell you of others of our own day, some of them boys, who in spirit belong to Daniel's band.

Modern Daniels.

President Lincoln was one day dining with a party of friends when one of them offered him some wine, and rather rudely tried to force it upon him. Mr. Lincoln finally replied, "I have lived fifty years without the use of intoxicating liquors, and I do not think it worth while to change my habits now." It is related of General Wm. Henry Harrison by one who knew him well, that while he was a candidate for the presidency, at a dinner a New York gentleman, offering a toast, asked, "General, will you not favor me by drinking a glass of wine?" The General politely declined. Once again he was urged to drink a glass of wine. This time he rose from the table and said in his grave, dignified way, "Gentlemen, I have refused twice to partake of the wine-cup. That should have been sufficient. Though you press the cup to my lips, not a drop shall pass the portals. I made a resolve when I started in life that I would avoid strong drink, and I have never broken it. I am one of a class of seventeen young men who graduated together. The other sixteen filled drunkard's graves, all through the pernicious habit of wine-drinking. I owe all my health, happiness and prosperity to that resolution. Will you urge me now?" Similar courage in refusing wine has been shown by Grant, Hayes, Garfield, Colfax, Henry Wilson and General Miles. The latter recently went around the world, and though daily in banquets, where everyone else drank, took not a drop himself. That took greater courage than any of his battles. When you are with the Romans do as the Romans *ought to do.*

See Class Pledge at end of book.

WINE dries the mouth, burns the stomach, tires the heart, reddens the eyes, diseases the blood, maddens the brain, makes thirst, is costly, is poisonous.

WATER moistens the mouth, cools the stomach, helps the heart, brightens the eyes, makes the blood good, cools the brain, quenches thirst, is free, is pure.

Why does wine dry the mouth?
Because the alcohol in it absorbs water.
Why does water moisten the mouth?
Because the skin takes it in.
Why does wine burn the stomach?
Because the alcohol in it dries up all the water it can find in it.
Why does water cool the stomach?
Because the stomach in doing its work gets warmer than the water.
Why does wine tire the heart?
Because the alcohol in it makes the heart beat faster.
Why does water help the heart?
It cools the blood.
Why does wine disease the blood?
Because the alcohol thickens in it.
Why does water make the blood good?
It washes it.
Why does wine redden the eyes?
It burns them.
Why does water brighten them?
It rests them.
Why does wine madden the brain?
Because the alcohol in the wine burns it.
Why does water cool the brain?
Because it keeps the blood cool which flows to the brain.
Why does wine make thirst?
Because the alcohol in it dries every part of the body.
Why does water quench thirst?
Because it gives what every part of the body needs.
Why is wine costly?
Because it is difficult to make, and because men who sell it want to grow rich fast.
Why is water free?
Because it is the gift of God.
Why is wine poisonous?
Because it is the rotted juice of the grape and other poisonous things.
Why is water pure?
Because God sends it.

ATHLETIC VICTORIES OF ABSTAINERS.

The School Physiology Journal translates a German article which shows that in the sixty-two-mile walking match at Kiel on June 28, 1908, to decide the long distance championship among German athletes, the four leaders were total abstainers; that of the ten prize winners six were abstainers and two others had lived entirely without alcohol for two months. Of the eighty-three who entered the contest twenty-four (twenty-nine per cent.) were total abstainers; fifty-nine (seventy per cent.) were moderate drinkers. Of the twenty-four abstainers only two (8.33 per cent.) failed to reach the goal. Of the fifty-nine non-abstainers, thirty (fifty-one per cent.) failed to reach the goal.

G. V. Brown, Manager Boston (U. S. A.), Athletic Association, August, 1908: "I positively know from experience in fifteen Marathon races, both in this country and England, that alcohol used in any form in a race of this kind is a great detriment.

(Chart copyrighted by the Scientific Temperance Federation, Boston. Used by permission.)

*Statistics from *Die Enthaltsamkeit Reit*, May, 1908.

**American Review of Reviews, July, 1906.

The N. Y. Voice, April 10, 1896, gave interviews with directors of principal New York athletic clubs, of which the following are representative: New York Athletic Club, E. J. Gianini: "Alcoholic liquors as a beverage, moderate or otherwise, are entirely tabooed by athletic trainers everywhere and under all circumstances."

St. George Athletic Club, E. F. Reinhardt: "All the total abstainers we have turned out [twenty professionals out of twenty-one in all] are doing well, but the moderate drinker turned out a bum. The best men don't drink. The moderate drinker can't last. He does not have the endurance. Some trainers give Bass' ale in very limited quantities, but I don't. It makes a man sluggish and stale. I would much prefer that a man would not even smoke if he expects to attain the highest results."

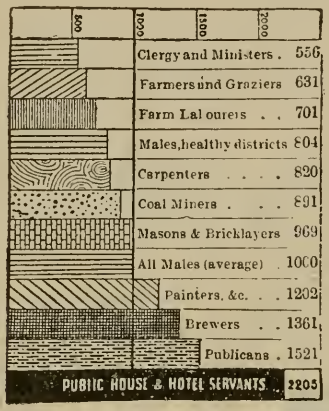
University Club, Valentine Wood: "I never make any use whatever of liquors in training, except in the case of a drinking man. Even then I consider it harmful, but sometimes give him a small amount of light liquor, but I do it as a sort of a bribe to keep him at work. When I do this, I prefer sherry and egg. In England, a man is prevented from getting stale by fattening him, then working off the fat and renewing the process. It is an American notion that intoxicants are necessary to prevent an athlete from getting stale, but the better class of trainers now see the folly of it. Everything else being equal, the total abstainer is going to get there every time."

Pastime Athletic Club, Mike Kennedy: "We don't use any kind of liquors here, even in training The man who doesn't drink is going to get there every time. When we have a drinking man to train we frequently have to give him a little stimulant to keep him at work. In that case we usually give him small quantities of whatever he craves most. I don't think an athlete ought to smoke; liquor especially undermines the constitution and impairs the health."

COMPARATIVE MORTALITY OF LIQUOR SELLERS AND OTHERS.

[From Dr. Tatham's Triennial Report, August, 1908, to the British Registrar General for the three-year period ending 1902, giving particulars of occupational mortality in England and Wales.]

COMPARATIVE MORTALITY TABLE.



The clergy at all stages of life are subject to much lower rates of mortality than are males in selected healthy districts. From the twentieth to the forty-fifth year of life they die about half as fast as do males in those districts. The proportion of the clergy living at sixty-five enormously exceeds the average for all males, and the comparative mortality figure of the clergy at ages twenty-five to sixty-five years is lower than that of any other occupation except occupied farmers and other agriculturists in the selected agricultural districts.

Barristers and solicitors (lawyers) have between twenty-five and sixty-five a comparative mortality figure lower than that of any other of the professional class, except schoolmasters and the clergy. They suffer more severely than the ordinary retired man from influenza, gout, diabetes and diseases of the liver and other diseases of the digestive system. Diabetes mellitus carries off more lawyers than members of any other trade or profession, innkeepers alone excepted.

Medical men, compared with lawyers, die more rapidly at every stage of life. As compared with the clergy, their mortality is enormously in excess. Diseases of the nervous and circulatory systems contribute the largest share of their mortality.

The mortality of teachers is below the standard for all occupied and retired males at all stages of life, and is but little more than half that standard at ages twenty-five to forty-five years.

In the case of the transport services—railways, tramways, shipping—the death-rates are in excess of the standard at every age, the excess ranging from four per cent. at ages sixty-five and upward, to twenty-six per cent. at ages thirty-four to forty-five years. The comparative mortality figure of these men is ten per cent. above the standard, and in the case of death by accident the standard figure is almost doubled.

Agriculturists within the main working period of life are forty per cent. below the average for occupied and retired males, a testimony to the healthy nature of agricultural occupations.

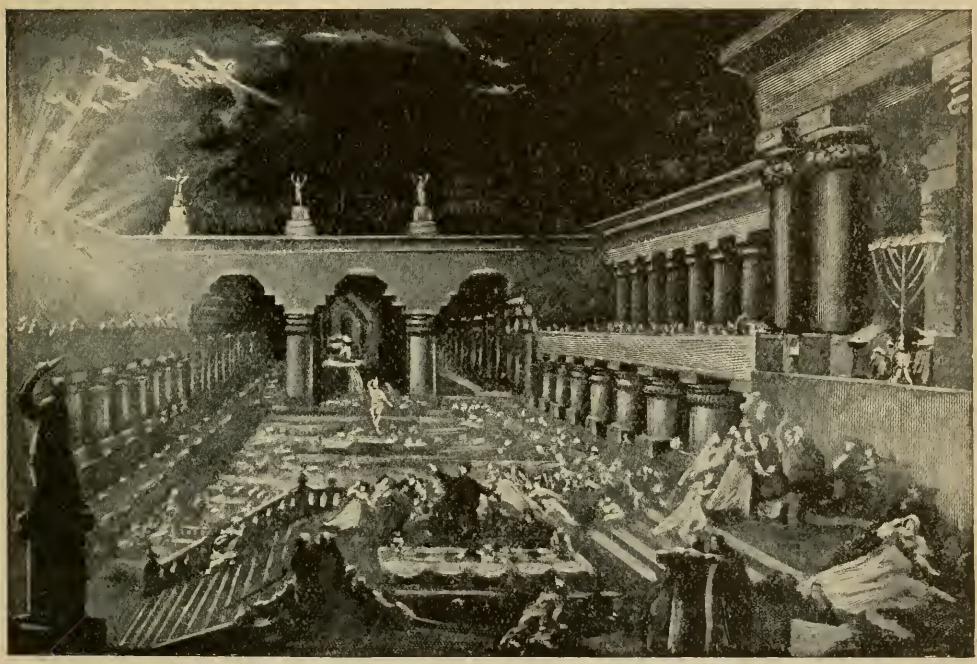
Among brewers, on the other hand, the mortality from all causes exceeds the standard by forty per cent., being excessive under every heading except accident. From alcoholism and liver disease the mortality is nearly three times the standard, and from cancer the excess amounts to seventy-five per cent. Brewers appear to suffer severely from influenza also, and there is a marked excess in the fatality from phthisis, from diseases of the circulatory and respiratory systems, and from Bright's disease. As with maltsters, suicide is more rife among brewers than among occupied and retired males generally. Publicans (liquor dealers) between the ages of twenty-five and sixty-five years show a higher mortality than any other section of the trade, their comparative mortality figure being eighty per cent. more than the standard. As with brewers so with publicans, the greatest proportion of the excess appears under the heading alcoholism and liver disease, from which the mortality is nearly sevenfold the standard, while from Bright's disease the figure is two and one-half times the average; from influenza, phthisis and diseases of the nervous system the excess is more than seventy per cent., and from diseases of the circulatory and respiratory systems it is nearly fifty per cent.

Sports that Kill.

Daniel 5: 22-30.

22 And thou, . . . O Belshazzar, . . . 23 . . . hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. 24 Then was the part of the hand sent from before him, and this writing was inscribed. 25 And this is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN. 26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom and brought it to an end. 27 TEKEL; thou art weighed in the balances and art found wanting. 28 PERES; thy kingdom is divided, and given to the Medes and Persians. 29 Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom. 30 In that night Belshazzar the Chaldean king was slain.

GOLDEN TEXT: *Woe unto him that giveth his neighbor drink.*—Hab. 2: 15.



"'Belshazzar the king made a great feast to a thousand of his lords, and DRANK WINE before the thousand. Belshazzar, WHILE HE TASTED THE WINE, commanded to bring the gold and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.' Dan. 5: 1-3. When the fumes of the wine had gone to the king's head, his reason was beclouded, his sober judgment was dethroned, and in this condition he was led to commit the awful sacrilege which was interrupted by the spectral handwriting on the wall. How many others have been led by strong drink to a similar experience! How many a man, when his faculties have been beclouded by drink so that he could not appreciate the true nature of his actions, has been led to commit some terrible deed which has forever blighted his own prospects and perhaps those of others, bringing upon himself a judgment from which, like Belshazzar's, there was no escape! Oh, that men would shun this insidious foe which benumbs the higher faculties and leaves a man to the control of base passions."

The story of Belshazzar's feast naturally divides into four great topics: Luxury, Sin, Doom, Safety—the last relating to Daniel.

1. Luxury. Here is a young man born to wealth and power, which prompted pride when they should rather have prompted gratitude, and were used for selfish and sinful indulgence, instead of being used chiefly for the glory of God and the good of men, with self as "third ruler in the kingdom," according to God's appointment—that man should love (1) God, (2) his fellow-men, (3) himself. Self-love becomes selfishness and sin only when it usurps a higher place than belongs to it, and crowds out God or our neighbor. Every office, whether in Church or State, is a "sacred trust," and should be received with a feeling of responsibility and thankfulness rather than pride. The newly elected officer should thank his constituents not for "honor" but for *opportunity*. Luxury and pride are twin evils. It has been said: "Purple and fine linen and sumptuous fare are pleasant and desirable, but the benevolent and the conscientious cannot enjoy them when Lazarus lies at the gate."

A rich Crow Indian in Montana, named "White Arm," had in some way gotten hold of the true idea of "possessions." A missionary needed some land to establish a school farm to teach the little Indians how to work as well as pray. He applied to the government agent and found all the land thereabouts had been allotted to the Indians. "Take my land," said "White Arm." He gave them one hundred and sixty acres. Another missionary, on arriving in the place, happened to say, "I wish I had my wife and children here!" "Why don't you?" asked "White Arm." "Because I have no place to put them." "Take my house," said "White Arm." In spite of the missionary's protest he moved out into a tent and left his house empty and open, so that the missionary could not refuse to take it. Afterward he said that he did all this for the children of his tribe, that the missionary might lead them and their parents to the true God.

He built a house, time laid it in the dust;
He wrote a book, its title now forgot;
He ruled a city, but its name is not
On any tablet graven, or where rust
Can gather from disuse, or marble bust;
He took a child from out the wretched cot,
Who on the State dishonor might have brought,
And reared him to the Christian's hope and trust.
The boy, to manhood grown, became a light
To many souls, preached for human need
The wondrous love of the Omnipotent.
The work has multiplied like stars at night
When darkness deepens; every noble deed
Lasts longer than a granite monument.
Sarah K. Bolton.

Christian leaders often discuss "how to save the masses," but it is harder to save the rich. A thoughtful young lady of Fifth Avenue, New York, exclaimed: "Who will save us, the lost ones of selfish wealth and wasteful, wanton luxury?" "How shall we evangelize the slums?" is discussed; but the harder proposition is, "How to save the selfish suburbs."

2. Sin. Luxury, unguarded by unselfish devotion, led Belshazzar, as it leads young men to-day, to the following chain of sins: (1) drink, (2) lust, (3) profanity, (4) ungrateful disloyalty to God. While the very poor and the very rich have the greatest temptations, all of us need to watch and pray, lest we enter into temptation.

Stories of Peril.

A lady in India had a pet mina bird of beautiful plumage and sweet song, that lived in a cage in her sitting-

room, and was very good company. At length she thought it so tame and so attached to her that she could trust it to come out of the cage and fly about the room. Her husband said one day, "Have you noticed an ugly bird that sits daily in a tree near the veranda? I think it must be a bird of prey watching for your mina bird." The wife replied gaily, "Then it will be disappointed." But as no harm came day after day she forgot the warning and grew careless, and one day when her door was open the mina bird saw the bright sunshine and birds outside and ventured out, only to fall instantly a prey to the enemy that had watched so long for an opportunity to devour it. How vividly the story pictures the tragedy, worse than death, that has come to many a boy and girl—sometimes because the mother or father was too careless of the danger, but oftener because the youth boldly rushed into danger!

One of the exquisite wonders of the sea is called the opelet. It is about as large as the German aster, looking, in fact, very much like one. Imagine a very large double aster, with a great many long petals of a light green color, glossy as satin, and each one tipped with rose color. These lovely petals do not lie quietly in their places, but wave away in the water, while the opelet clings to the rock. How innocent and lovely it looks on its rocky bed! Who would suspect that it would eat anything grosser than dew and sunlight? But those beautiful, waving arms, as you call them, have use besides looking pretty. They have to provide for a large, open mouth, which is hidden down deep among them—so deep that one can scarcely find it. Well do they perform their duty, for the instant a foolish little fish touches one of the rosy tips he is struck with poison as fatal to him as lightning. He immediately becomes numb, and in a moment stops struggling, and then the other arms wrap themselves around him, and he is drawn into the huge, greedy mouth, and is seen no more. Then the lovely arms unclose and wave again in the water to grasp another victim. The allurements of sin are to be compared with the opelets of the sea. We can keep out of their reach if we will try to do so.

In Des Moines the directors of the industrial school for fallen girls have impressively shown what one of these perils is, in making it a condition when these girls are paroled and go back to try life once more, that they shall not go to any public dance. The police as well as the preacher know the dance as youth's deadliest foe; and next to it stand the "shows," most of them schools of robbery and vice.

Another impressive illustration of such deadly temptations as destroyed the young Belshazzar is the rat-catcher plant, a vegetable pitcher filled with liquid that will stupefy the rat or mouse or roach that comes to it seeking to allay its thirst. Having stupefied the victim, this pitcher-plant closes about his neck, pressing two spines or spikes into his neck. And so, even if he revives from the knock-out drops, he is held fast, and in time is drawn fully into the plant, to be absorbed by it. The parallel between this "pitcher" and those which capture foolish and wicked youth is so manifest that it need not be further explained. Daniel reminds Belshazzar (4: 33) that his royal father, Nebuchadnezzar, because of a beastly life, came under a sort of madness that made him roam like beasts, and, like them, feed on grass, which, he tells the young king, should have warned the son to avoid the beastly life of drunkenness and sensuality he, nevertheless, chose to his own destruction.

"Woe unto him that giveth his neighbor drink!" The golden text

reminds us that the Bible condemns giving intoxicants to others as much as taking it ourselves. And yet we hear of abstaining bartenders! And we have met Christian men and women in Great Britain who abstain themselves because they regard the use of intoxicating beverages as a foolish and harmful custom, and yet offer them to their guests, forgetting that God says, "Woe unto him that giveth his neighbor drink!" In the United States only one President, Rutherford B. Hayes, has excluded from the Presidential table the drinks that make drunkards. Several Presidents have had the courage to turn down their glasses, but all save that one have lacked the courage to turn down a custom as absurd, in the light of modern science, as the physician's ancient custom of bleeding for every disease.

And what shall we say of Christian young men and women who consent to serve in hotels or restaurants where they must carry liquors to the guests? They cannot plead that they are "under orders," for they are, indeed, under higher orders, and "every man must give account of himself to God."

Profanity Without Words.

Let us not forget that Belshazzar's profanity and ingratitude are represented in the Bible as even greater sins than drink and lust. His profanity was in deed rather than word, using the sacred vessels of the Lord at his impious feast. Some who would not swear are guilty of the worse sacrilege of profaning the fifty-two sacred vessels God has given us in the Sabbaths of the year. Alas, even preachers, in many cases, profane these sacred vessels by using the Sunday train, the mother of Sunday mails and Sunday papers, and much more of Sunday toil and traffic. Let us all rally to the defense of the Sabbath, never so imperiled as now.

While Belshazzar's sins of lust and appetite and profanity were great, his supreme sin was his ungrateful pride. "The God in whose hand thy breath is, thou hast not glorified." Not to glorify God is high treason—the greatest sin because a violation of the "great commandment" to make God supreme in our lives.

3. Doom. God saw everything that was done in Belshazzar's feast of pride and sin, and He sees all we do to-day. The young king was standing all the while, as we are, on God's invisible scales, where all are weighed by One who sees all secret acts and thoughts. "It is appointed unto men once to die, but after this the judgment." "Every man shall give account of himself to God." Let us not think that because we have not been guilty of Belshazzar's grosser sins we shall escape. If you are not a Christian you are guilty of that which Daniel most condemned in him—disloyalty to God. Shall a husband say, "I have done no one a wrong save my wife?" Shall a son say, "I have been faithful to all but my father?" If we have disregarded the command to love God, we are guilty of the supreme crime. The Dives that Jesus pictured in hell is not represented as guilty of anything but living selfishly, not loving either God or man.

The mills of God are not always "slow," for the record is: "In that night (of the very day when Daniel had read the writing of doom on the wall of the palace) was Belshazzar, the King of the Chaldeans, slain." History tells us Babylon was taken by Cyrus, King of the Persians, in the dead of night, by turning the river from its course, and entering under the walls by the way of the river-bed laid bare.

Let us never forget that the liquor habit, like that historic orgy of Bel-

shazzar, incapacitates us for resisting the enemies that wait to destroy us, most dangerous of which are the microbes that can work evil only in the broken grape or grain or man.

It is appropriate here to recall some of the kingly men that alcohol has laid low. The National Temperance Advocate recently named the following as some of the most regal victims:

What a lovely spot is Addison's Walk in Oxford, and yet Addison's powerful brain reeled under the influence of alcohol. Hogg, the Ettrick shepherd, was its slave. Hartley Coleridge, the son of the distinguished metaphysician and poet, nephew of Southey and the friend and favorite of Wordsworth, was reduced to miserable physical conditions by intemperance. The celebrated Edmund Kean experienced the wreck of his giant memory through its influence. Richard Brinsley Sheridan, orator, dramatist, statesman and wit, with gifts and faculties apparently almost beyond the human, the friend of princes, the idol of peers, died where? In a garret, a broken-down, miserable wreck. And what was the cause? The same answer —drink! Charles Lamb was another of the bottle's victims. Edgar Allan Poe passed away in a state of intoxication. William Pitt, the younger, lost his health and his strength in alcoholic dissipation. Byron, the splendid poet, had his manhood degraded and came to his grave at thirty-seven years of age, by reason of intemperance. Alexander the Great conquered all of the then known world by the time he was thirty years of age. Three years later he passed away, mastered by the flowing bowl.

United States Census Bulletin No. 83 gives the number of reported deaths from alcoholism for the year ending May 31, 1900. The average deaths per 100,000 population in the United States is 3.168. California leads the list with a rate of 13.26. Summarizing the results as to the license and Prohibition States, we have these figures:

Class.	Deaths.	Per 100,000 Pop.
Prohibition States	57	1.62
License States	2,754	3.78

It thus appears that the rate of reported *deaths from alcoholism in license States is more than twice as high as it is in Prohibition States.*

In excavations of the ruins of Babylon a cylinder has been found inscribed by the father of Belshazzar, which reads: "In the heart of Belshazzar, my first-born son. . . . 'let the fear of thine exalted godhead, so that he may commit no sin, and that he may be satisfied with the fulness of life."

The prayer of that father was addressed to idol gods who had no power to answer prayer, and the father was himself an idol worshiper. It is only the prayer of the godly man that can avert doom. Even the prayers of godly parents on behalf of their godless children are not answered by the true and living God, in their conversion, unless they, too, pray.

It is a great distinction among the Egyptians to have been a pyramid builder, as Khufu (Cheops), Ratatef, Menkauhor and Teta. Daniel was a pyramid builder of another sort. He built not in stone, but in character. When Belshazzar, frightened by the mysterious handwriting on the wall, had called in his wise men and astrologers to interpret the meaning, and they had failed to do so, he sent for Daniel, at the suggestion of the queen mother. The king paid only the tribute due to Daniel when he said: "I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee." It took no small degree of courage for Daniel, after such a compliment,

to pronounce in God's name sentence of death on that wicked young king. Something of the same God-given courage was shown by one of the Inter-Collegiate Prohibition Association, who, after graduation, was appointed pastor of a church which had borrowed $3,000 of a brewer some years before. When the new pastor spoke out against the liquor business the brewer reminded him of the mortgage and warned him to desist. But the threat was in vain. The pastor hastened to clear the church of the debt and struck the liquor traffic yet harder blows. "Dare to be a Daniel."

4. Safety. In contrast to the hopeless death and doom of Belshazzar, behold Daniel, who had met like temptations in youth, and vanquished them, standing in his ripe old age on the safety of fixed integrity.

Those who fight for the right in youth usually hold the fort in age with assured peace.

'Tis yet high day, thy staff resume,
And fight fresh battles for the truth;
For what is age but youth's full bloom,
A riper, more transcendent youth?
A weight of gold
Is never old;
Streams broader grow as downward rolled.

At sixty-two life has begun;
At seventy-three begins once more;
Fly swifter as thou near'st the sun,
And brighter shine at eighty-four.
At ninety-five
Shouldst thou arrive,
Still wait on God and work and thrive.

Oliver Wendell Holmes.

See Class Pledge at end of book.

THE CHRISTIAN PROGRAM OF REFORM.

By Rev. Samuel Zane Batten, D.D.

The master thought of Jesus' life and the central theme of His teaching is the Kingdom of God. The Kingdom of God may mean much more than a Christianized human society on earth, but it is certain that it never can mean less. The program of the Kingdom contemplates not alone the salvation of the soul by making it Christlike, but also the salvation of society by transforming it into the order of the Kingdom. The Christian people who offer the Lord's Prayer and believe in the coming of God's Kingdom are thereby committed to the task of building up this Kingdom in the earth. The campaign for the Kingdom implies both an active warfare against the things that hurt and hinder man, and a collective effort to lay the streets and build the walls of the heavenly city. The effort to withstand one evil, to take up one stumbling block, to help one life and to brighten one corner of the city, is the translation into deed of some article of the Christian faith.

In their search for the Kingdom it is important that Christian people have some comprehensive, unifying, positive and inspiring program of action and reform. In their efforts to bring in the Kingdom it is essential that men have some ideal of human society, some sense of direction in human progress, some conception of the work to be done and some idea of the method to be followed. In the last analysis the cause of reform is the cause of Christianity, as the cause of Christianity is the cause of reform. In this work of reform and progress it is necessary that Christian people know how to handle both the sword and the trowel,

I.—The Program.

In the search for the Kingdom, in the effort to build on earth the City

of God, there is both a negative and a positive work.

1. The Work of the Sword. In the work of reform and progress it is necessary that we destroy the things that are evil; that we take up stumbling blocks out of the way of the people; that we cast out of our cities the things that defile, that work abomination and that make a lie. These are some of the evils that must feel the edge of the sword and must be opposed in the name of the King:

1. Impurity and vile literature.
2. All intoxicants, both drinks and drugs.
3. Gambling in all its forms.
4. Neglect of the Rest Day.
5. City slums and foul tenements.
6. Industrial exploitation of childhood.
7. Lawlessness and political corruption.

Some of these forms of evil may exist for a long time to come, and we may never be able to eliminate them wholly in this present world; but we can wage a continuous warfare against them; we can make their practice hazardous and unprofitable; we can narrow and limit them; we can wear them down and crowd them out; we can provide that they never shall become recognized and legitimated practices and customs; we can create a steady presumption against the things that are harmful to man and hurtful to society.

2. The Work of the Trowel. In the effort to bring in the Kingdom of God it is necessary not alone that we clear the ground and remove obstacles, but that we lay the streets and build the walls of the new city. These are some of the causes to be promoted by the constructive trowel.

1. The careful and systematic training of the young in the duties of citizenship.
2. The systematic and Scriptural instruction of the people in the meaning and obligations of the family.
3. The creation for all of the conditions of a clean, healthy and moral life.
4. The administration of justice with a saving purpose, by providing a better environment for the young, by creating juvenile courts and by building reformatories.
5. The creation of better and more Christian sentiments and customs in society with reference to amusement.
6. The collective effort to build cities on more sanitary and moral lines.
7. Providing city parks and playgrounds.
8. Profit sharing and labor copartnership.
9. Making rural life more attractive and wholesome.
10. The collective effort to realize the law of brotherhood in man's social, industrial and political life.
11. The steady effort to exalt man, and to make wealth a means and not an end.
12. The steady effort to bring the disinherited into the family circle and to give them a fair inheritance in society.
13. The collective effort to build on earth a city after the pattern of the Holy City of the Revelation.

In suggesting this program we indulge no vain hopes of its immediate and complete realization. But there is a world of difference between the better and the worse. That we can not do everything at once is no reason why we should do nothing at all. There is a vast amount of remedial wrong and of possible improvement. We must do everything that we can do. It is better to live on the small arc of an infinite circle than to compass the whole area of a ten-foot circumference. Whatever

concerns man concerns the Kingdom of God and should concern all Christian people. Whatever blessing or condition is implied in the Kingdom of God on earth is a Christian object of effort while the Kingdom is coming.

II.—The Method.

In the prosecution of this program there are certain definite lines of action and methods of work which are potent and effective, and some of the means and methods by which the program may be developed may be specified.

1. By creating a more Christian sentiment in the rank and file of the people.

2. By instructing the people and developing in them a sensitive and militant conscience.

3. By faithful enforcement of laws that make vice and crime hazardous and unprofitable, and create a steady presumption in favor of purity and honesty.

4. By crystallizing the moral sentiment of the people in better and more beneficent legislation.

5. By enlisting the Church in the work of moral education and social service.

6. By making the warring and discordant members of industrial society know that they were brothers before they were employers and employes, and by adjusting the relations among them on the basis of justice and brotherhood.

7. By securing the united and continuous co-operation of all the moral and reform forces of a community in behalf of progressive and practicable measures.

8. By holding up before men the divine ideal of human society that the State, as well as the Family and the Church, may be about the Father's business.

That the whole life of man may be served, that the whole Kingdom may be advanced, it is necessary that there be specialists in study and reform. But it must be remembered that there are no isolated and independent reforms; there is no one reform which of itself and by itself can bring in the Kingdom of God. For this reason the advocates of any single reform should live and work in most cordial sympathy with all other men who are promoting any other reform. It must be remembered that there is work in the Kingdom for all kinds of talent, and that they who are not against us are on our side. Hence the man who would hinder another, though he follow not with us, proves that he cares more for his own honor than for the cause of the Kingdom.

The idea of the Kingdom of God is both a protest and a confession. It is a protest against the order that now prevails on earth; and it is a confession of faith in the divine order of human society. Christianity is not here to make men satisfied with things as they are, but to inspire them to arise and make things what they ought to be. The Christian man is bound by his very contract to agitate and serve till every wrong has been abolished; till every human soul has enough room for the full expression of his powers; till the kingdoms of this world have become the Kingdom of our God, and the City of God has come down from heaven and is realized on earth. The practice of the heavenly citizenship on earth is the best preparation for heaven, and it is the sign of one's meetness for life in the City of God.

JOHN SAID: "IT IS NOT LAWFUL FOR THEE TO HAVE HER."

Drink Outherods Herod.

Mark 6: 14-29.

14 And king Herod heard *thereof;* for his name had become known: and he said, John the Baptizer is risen from the dead, and therefore do these powers work in him. 15 But others said, It is Elijah. And others said, *It is* a prophet, *even* as one of the prophets. 16 But Herod, when he heard *thereof,* said, John, whom I beheaded, he is risen. 17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her. 18 For John said unto Herod, It is not lawful for thee to have thy brother's wife. 19 And Herodias set herself against him, and desired to kill him; and she could not; 20 for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him he was much perplexed; and he heard him gladly. 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; 22 and when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptizer. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me on a platter the head of John the Baptist. 26 And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. 27 And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in

the prison, 28 and brought his head on a platter, and gave it to the damsel: and the damsel gave it to her mother. 29 And when his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb.

GOLDEN TEXT: *Lest they drink and forget the law.*—PROV. 31: 5.

John and Herod, prophet and king, preacher and president, are all "ministers of God." That title Paul twice applies to rulers in the thirteenth of Romans. In this lesson we see the faithful minister set in contrast with one who was fearful and so a failure.

The Herods of History.

The Herod family has become the synonym of cruelty and tyranny. The first Herod, though he had built the temple, attempted to kill Christ, and in the effort massacred all the babies of Bethlehem. He treated his own children so badly that the Emperor Augustus said, "I would rather be his swine and his son." In the intoxication of anger, to which he was subject, he murdered at different times his brother, his grandfather, three of his sons, his wife's mother and his wife, Mariamne, who was the favorite among his ten wives. And when he was dying, he ordered that the chief men of the city of Judea should be killed, lest there should be no mourning, but rather rejoicing when he was dead. He died of a loathsome disease, probably due to his vices.

His son, Herod Antipas, the Herod of this lesson, called by Christ "that fox"—a fine characterization of the unprincipled politician in all ages—was less given to murder than his father, adultery being his favorite crime. He took the legal wife of his brother, Herod Philip, as his own, no doubt veiling his crime under some unwarranted decree of divorce.

THE FEARLESS PREACHER, John the Baptist, God's ambassador at his royal court, arraigned the king and queen for this mutual crime before the Supreme Court of the universe. Herod had borne the rebuke, even if he did not obey it, but women when they are wicked seem to go into sin more intensely than men, and so the Jezebel at his side insisted that John should be sent to the dungeon of Machaerus. Edersheim says of its ruins, "These immense heaps look like a monument of judgment. The foundations of the walls all around to the height of a yard or two above the ground are still standing. As we clamber over them to examine the interior we notice how small the keep is, exactly one hundred yards in diameter. A well of great depth and a deep cemented cistern, with the vaulting of the roof still complete, and—of most terrible interest to us—two dungeons, one of them deep down, its sides scarcely broken in, with small holes still visible in the masonry, where staples of wood and iron had once been fixed. As we look down into this hot darkness we shudder in realizing that this terrible keep had for nigh ten months been the prison of that son of the free wilderness, the brave herald of the coming kingdom, the humble, earnest, self-denying John the Baptist."

John the Baptist was literally "faithful unto death" in preaching. The incident is worth repeating of the European prison, to which many martyrs to liberty and religion had been committed; where the writer saw, scratched deeply with a nail in the stone wall: "Be thou faithful unto

the deathe, and I will give thee a crowne of life." In our times we need to ponder such heroism, for many of us are not faithful even up to the sneering point. So far from being faithful when it costs blood, we are not willing to face even rain. Not alone preachers, but also teachers, need the story of John the Baptist facing the royal pair who could kill him at a word, and saying to Herod, of his new queen, Herodias, who had been divorced from his brother Philip to marry him, "It is not lawful for thee to have her."

Here it is appropriate to quote the words of Gladstone: "One thing I have against the clergy, both of the country and in town—they do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their hearts, and bring up their whole lives and actions to the bar of conscience. The class of sermons which I think is most needed is the class which offended Lord Melbourne long ago. He was seen coming from church one day in the country, in a mighty fume. Finding a friend, he exclaimed: 'It is too bad! I have always been a supporter of the church, and I have always upheld the clergy; but it is really too bad to have to listen to a sermon like that we have had this morning. Why, the preacher actually insisted upon applying religion to a man's private life!' But that is also the kind of preaching I like best; the kind of preaching which men most need; but it is the kind of which they get the least."

Heroism in War and Peace.

How shall we make Christians as brave in the daily tests of faithfulness as soldiers usually are in battles, as firemen commonly are, as life-savers are, as even scientists are in their frequent risks of life for the promotion of knowledge? Lord Roberts gives as the bravest deed he ever saw the act of a native British soldier in India, who was charging a fort at the relief of Lucknow. The rebel defenders had just retreated inside, and were closing the great gates behind them. They were almost shut, when this native, Mukarrab Khan, sprang forward at the head of his troop, and thrust his arm through the narrow aperture, to prevent its being fastened, till his comrades could arrive and push it open. Of course he knew what would happen, and it did happen. His arm was hacked to pieces by the foiled garrison. He calmly stood and let them hack away. When that arm was so cut up it could no longer be relied on for preventing the fastening of the gates he thrust the other between the two gates, knowing it would receive the same treatment. By that time his comrades had arrived and the gates were opened, and hundreds of beleaguered Europeans were saved, the rebellion shortened, and India restored to order and to the British Queen. The man who did that brave act of self-sacrifice, judging by his name, was a heathen, and many acts, scarcely less brave, have been done by soldiers in all ages. Governor Geary, of Pennsylvania, once told this story of a battle in the Civil War, where he fought desperately, in the feeling that the life of the nation might turn on the result:

"I went into that battle, sir, with my son. His mother and I thought everything of that fine, handsome boy. You know how a father will feel toward his son who is coming up manly and brave and good. Well, the battle opened. Horses and riders bent and twisted and piled up together. It was awful. We quit firing and took to the point of the bayonet. I didn't feel like myself that day. I had prayed to God for strength for that particular

battle, and I went into it feeling that I had in my right arm the strength of ten giants. The battle was desperate, but after a while we gained a little and marched on. I turned round to the troops and shouted, 'Come on, boys!' and I stepped across a dead soldier, and lo, it was my son! I saw at the first glance he was dead, and yet I didn't dare to stop a minute, for the crisis had come in the battle, so I just got down on my knees, and I threw my arms around him, and I gave him one good kiss, and said, 'Good-bye, dear!' and sprang up and shouted, 'Come on, boys!'"

A recent representative case of courage in fires is that of the elevator men in the Masonic Temple of Chicago, who kept the elevators running through smoke and heat till everyone in the burning building had been brought down. And here is a sample of many heroic deeds in behalf of science, in a telegram that once came from the Weather Bureau Station on Mount Washington, in bleak midwinter:

"9 p. m. Barometer falling fast. Thermometer twenty-two degrees below. Stevens seems to be dying."
"12 p. m. Private Stevens is dead. I am alone on the mountain. Wind blowing a hurricane. House creaking fearfully. Instruments working all right."

Often we read in the papers that even naturally timid women have stopped runaway horses, driven burglars from their homes, rescued drowning men. Such courage is found among Christians in supreme tests of martyrdom, as recently in China. But the problem we are considering is how to develop such courage in "the piping times of peace," in the common tasks of the common day; the courage to speak unwelcome truth in public and in private—the last the harder of the two—the courage to adhere to convictions among those who sneer at them; to do among the Romans as the Romans ought to do.

For one thing, preachers and teachers, by their very illustrations, should prove that they really believe that "peace hath her victories, not less renowned than war," for there can be no doubt that the expected reward of public approval stimulates the soldier and the fire-fighter to daring deeds. We should make the heroes of peace feel that their reward will be not only a "crown" in eternity, but also the grateful appreciation of good men here on earth. This earthly approval, however, should never be counted on by God's heroes, who are often blamed even by the good, whom they outstrip in daring. We need to get in the habit of living as in God's sight, supremely regardful of His approval. "How can we fear anything with Him looking at us?"

This Herod had a living conscience, and he often called forth the imprisoned prophet and "heard him gladly." But for fear of his wife he would have set him free. He had no thought of punishing him by anything worse than imprisonment. We shall have further proof that whatever this Herod fell short of the family reputation in cruelty his wife made up.

The King of the King.

Here comes into the story King Alcohol, the power behind the throne then and now, that outherods Herod in cruelty and tyranny and lust. Every crime of all the Herods alcohol repeats on a grander scale. Herod put in his mouth what steals away the brains of king and peasant alike. In his after-dinner drunkenness, with his guests in like case, he called for the dessert that usually follows the wine in the Orient, as it is coming to do in some of our cities to-day—the dancing-girl. We see lust completing the work of

liquor in the king's brain, and he utters his foolish promise to reward the dancer with whatever Salome would ask, to the half of his kingdom.

A queen's daughter, in order to secure revenge for a lustful mother against her faithful chaplain, had taken the dancing part usually left to

"HIS HEAD WAS GIVEN TO THE DAMSEL AND SHE TOOK IT TO HER MOTHER."

common harlots. Quite likely mother and daughter had both been dancing-girls in earlier days, and the mother had captured a king, as actresses to-day capture millionaires, by wine and dance combined.

Salome's queen mother bade her ask "the head of John the Baptist."

To this crime of beheading John, Herod had brought himself by first losing his own head through wine. Strange that men with brains should flood them with wine! The awful request sobered him. But he was not brave enough to say he had made a mistake and face the sneers of his wife and guests. He might at least have pleaded that a bad promise is worse kept than broken, though better not spoken. In the words of Shakespeare:

> It is a great sin to swear unto a sin,
> But greater sin to keep a sinful oath.
> Who can be bound by any solemn vow
> To do a murderous deed?

But this was one of many cases where a king was himself a woman's slave. And so in his lonely dungeon John was straightway beheaded, and the woman whose sin he had rebuked received the ghastly head on a platter for her feast of revenge.

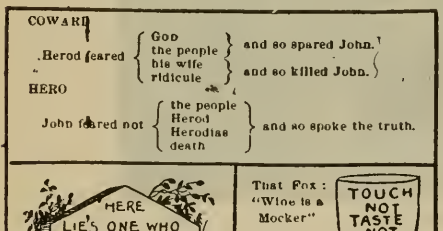
Herodias, the destroyer of John, was at last the destroyer of her husband in everything but life. In her

ambition, she induced him to go to Rome to secure the title of king. Instead, he was there charged with crimes, and was deposed by Caligula and banished to Lyons.

How Drink Perverts Government.

This lesson invites us to survey the ruin drink has wrought in the specific realm of government, illustrating the warning in Proverbs 31: 4, 5:

It is not for kings to drink wine,
Lest they forget the law
And pervert the justice due to any that is afflicted.



Railroads are insisting on total abstinence in their employees. Perhaps we shall learn some day that as clear a brain is required to run a government as a freight train.

The Chinese author of "She-King," in about 450 B. C., describes a Chinese Herod whose wickedness was also in part due to drink:

Thus to the tyrant Shen, our King, Wan said:
"Alas, alas! Yin's king so great,
Not heaven, but spirits flush your face with red,
That evil thus you imitate.
You do in all your conduct what is wrong—
Darkness to you the same as light;
Your noisy feasts and revels you prolong,
And day through you is black as night."

King Benhadad was defeated when he was drinking himself drunk, he and the thirty and two kings that helped him (1 Kings 20: 16). Belshazzar, the young king of Babylon, only seventeen years old, was overthrown while he drank sacrilegiously from the sacred vessels taken from God's temple (Dan. 5: 1-30)—a sin no greater than corrupting with intoxicants the temples of God to-day, which temples we are.

The Modern Slaughter of the Innocents.

The murder of John by drunken Herod, and even the slaughter of soldiers in defeats caused by drink, is a trifle to the slaughter of native races through the rum which has been shipped from Christian nations to the child races of heathen lands, through the influence of drink, not in the brains of kings, but at the ballot-box.

Herod's massacre in Bethlehem shrinks into insignificance beside the modern destruction of child races by the vices of civilization. Rev. Charles Satchell Morris, of South Africa, said at the World's Missionary Conference in New York: "What an awful many-sided charge the vast crowd of butchered African witnesses will have

against the civilized world in the day of judgment! Africa, robbed of her children, rifled of her treasures, lies prostrate before the greed of the Christian nations of the world. A slave-pen and battle-field for ages, Chistian nations, instead of binding up her wounds, like the good Samaritan; instead of passing by and leaving her alone like Levite and priest, have come to her with ten thousand shiploads of hell's masterpiece of damnation—rum—that is turning her children into human cinders; that has turned the entire west coast into one long barroom, from which it is estimated that no fewer than two million drunken savages go forth to die of delirium tremens every year. 'Gin, gin!' is the cry all along the west coast, and, says Joseph Thompson, 'Underneath that cry for gin I seem to hear the reproach: "You see what Christians have made us."' Africa sends to Europe fibre, palm oil, palm kernels, rubber and coffee. Europe sends to Africa powder and balls to slaughter the body, and rum to slay the soul."

Intoxicating Dances of To-day.

This lesson points not alone to the intoxicating cup, but also to *the intoxicating dance,* especially the Salome dances of American theatres. In the amazing lack of any proper censorship of plays in American cities, whose mayors might themselves be absolute censors, and would, if parents would leave the two sides of the bargain counter long enough to demand home protection, a veritable plague of Salome dances invaded the American stage in 1908 and 1909.

THE ASSOCIATIONS OF SUNDAY-SCHOOL TEACHERS HAVE THE ABILITY, AND SO THE RESPONSIBILITY, TO PROTECT THE CHILDREN BY AN IRRESISTIBLE APPEAL TO MAYORS TO SUPPRESS THEATRES WHICH ARE USED AS SCHOOLS OF ADULTERY AND ROBBERY. For such associations to devote their meetings to discussing picnics and Christmas trees when such perils menace their wards is like Nero fiddling while Rome burns—nay, it is as if Paul were doing the fiddling.

Remorse.

The other chief theme of this story, first in the text but last in the order of events, is Herod's remorse. The guilty king hears of Jesus going about teaching and healing, and cries out to his very servants: "It is John the Baptist, whom I beheaded; he is risen from the dead!" History tells us that the head of Cicero was brought to Fulvia, and that she pierced the tongue whose faithful words had often pierced her conscience.

A woman had killed her husband by driving a nail into his skull, and so successfully had she covered up the wound that he was buried without any suspicion being cast upon her. After several years the woman flattered herself that she would never be found out. One day, however, the gravedigger was at work in the cemetery, and threw up this man's skull, and there he saw the nail. I do not know that he suspected the woman, but he took it to her and said, "Look there!" She threw up her hands and cried, "My God! Found out at last!" Our sins will all be found out at last.

The practical lesson is not alone that guilt brings remorse, but also that in daily life "Nothing is true pleasure that is not pleasant to remember."

There is also another profound lesson of encouragement in the story of John, which Dr. Maltbie D. Babcock embodied in a sermon to Endeavorers, on the text, "Were slain with the sword," words that in Hebrews eleventh appear in a list of the victories of faith, reminding us

of the victories of those who fail, the prisoners, the martyrs, who were vanquished and yet victors, like their crucified Master. At the last it is not Herodias, but John, that comes off victor.

Glorious it is to wear the crown
Of a deserved and pure success;
He who knows how to fail has won
A crown whose lustre is not less.
Blessed are those who die for God
And earn the martyr's crown of light,
Yet he who lives for God may be
A greater conqueror in His sight.
Adelaide Proctor.

Even if the cause for which John had died had not won at last, his noble efforts would not have been in vain, for their effect upon his own character would have repaid all the labor and sacrifice.

Aspire, break bounds, I say;
Endeavor to be good, and better still, and best:
SUCCESS IS NAUGHT, ENDEAVOR'S ALL.
Browning.

It was before another Herod, Herod Agrippa II., that Paul "reasoned of righteousness, temperance and a judgment to come." So should the successors of Paul, the preachers and teachers of to-day, reason with the rulers of our time, not forgetting that the voters are our ultimate rulers and that Christian voters are as responsible to God for the use of their ballots as kings for the use of their sceptres and swords.

"RENDER UNTO CAESAR THE THINGS THAT ARE CAESAR'S, AND UNTO GOD THE THINGS THAT ARE GOD'S."

Here is one of the divine charters of Christian politics, a command of Christ that His followers shall do their duty alike to God and government (Matthew 22: 21). It proclaims politics as one of the two great hemispheres of Christian duty, the summary in one word of the second great commandment, "Thou shalt love thy neighbor as thyself." We are obeying the law of Christ in paying taxes as surely as in paying pew rent. Tricky scribes, who knew every letter of the Bible but nothing of its spirit, who studied harder to devise a question to entangle Christ in His talk than they had ever studied to save anybody, asked, "Is it lawful to give tribute to Cæsar?" They argued if He said "Yes," the people who, like themselves, hated the Roman government would mob Him; but if He said "No," they would get Him crucified for treason. His reply in substance was: As you have a duty as godly men to God, you have a duty also to whatever government you accept by using its coins and other helps to social welfare. Do your duty to God and government.

ABSTAIN FOR YOUR OWN SAKE AND YOUR CHILDREN'S.

SCIENTIFIC TESTIMONY ON BEER.

From Speech by Senator J. H. Gallinger, M.D., Congressional Record, Jan. 9, 1901.

The alarming growth of the use of beer among our people, and the spreading delusion among many who consider themselves temperate and sober, that the encouragement of beer drinking is an effective way of promoting the cause of temperance and of aiding to stamp out the demon rum, impelled the Toledo Blade to send a representative to a number of the leading physicians of Toledo to obtain their opinions as to the real damage which indulgence in malt liquors does the victim of that form of intemperance.

Every one is not only a gentleman of the highest personal character, but is a physician whose professional abilities have been severely tested, and received the stamp of the highest indorsement by the public and their professional brethren. More skilful physicians are not to be found anywhere. We have not selected those of known temperance principles. What they say of beer is not colored by any feeling for or against temperance, but is the cold, bare experience of men of science.

A Beer-Drinking City.

Toledo is essentially a beer-drinking city. It will be seen that their conclusions are fully confined by the more recent careful experiments of physicians in many lands that are given elsewhere in other pages of this book. (See Hygienic Index, p. 6.) The practice of these physicians is largely among beer drinkers, and they have had abundant opportunities to know exactly its bearing on health and disease.

Every one bears testimony that no man can drink beer safely, that it is an injury to any one who uses it in any quantity, and that its effect on the general health of the country has been even worse than that of whiskey. The indictment they with one accord present against beer drinking is simply terrible.

The devilfish crushing a man in his long, winding arms, and sucking his blood from his mangled body, is not so frightful an assailant as this deadly but insidious enemy, which fastens itself upon its victim and daily becomes more and more the wretched man's master, and finally dragging him to his grave at a time when other men are in their prime of mental and bodily vigor.

Kills Quicker Than Other Liquor.

Dr. S. H. Burgen, a practitioner 35 years, 28 in Toledo, says: "I think beer kills quicker than any other liquor. My attention was first called to its insidious effects when I began examining for life insurance. I passed as unusually good risks five Germans—young business men—who seemed in the best health, and to have superb constitutions. In a few years I was amazed to see the whole five drop off, one after another, with what ought to have been mild and easily curable diseases. On comparing my experience with that of other physicians, I found they were all having similar luck with confirmed beer drinkers, and my practice since has heaped confirmation on confirmation.

"The first organ to be attacked is the kidneys; the liver soon sympathizes, and then comes, most frequently, dropsy or Bright's disease, both certain to end fatally. Any physician who cares to take the time will tell you that among the dreadful results of beer drinking are lockjaw and erysipelas, and that the beer drinker seems incapable of recovering from mild disorders and injuries not usually regarded of a grave character. Pneumonia, pleurisy, fevers, etc., seem to have a first mortgage on him, which they foreclose remorselessly at an early opportunity.

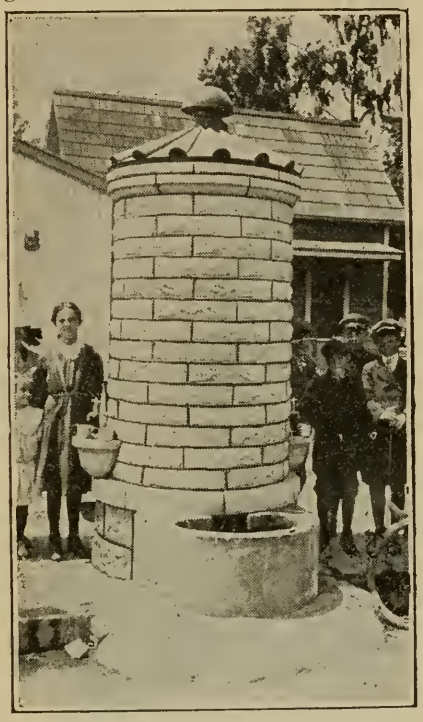
Beer Worse Than Whiskey.

"The beer drinker is much worse off than the whiskey drinker, who seems to have more elasticity and reserve power. He will even have delirium tremens; but after the fit is gone you will sometimes find good material to work upon. Good management may bring him around all right. But when a beer drinker gets into trouble it seems almost as if you have to recreate the man before you can do anything for him. I have talked this for years, and have had abundance of living and dead instances around me to support my opinions."

Beer Drinking Shortens Life.

Dr. S. S. Lungren, a leading homeopathic physician and surgeon, has practised in Toledo 25 years: "It is difficult to find any part of the confirmed beer drinker's machinery that is doing its work as it should. This is why their life cords snap

off like grass rods when disease or accident gives them a little blow. Beer drinking shortens life.



AUTOMATIC WATER COOLING FOUNTAIN, invented and erected by Benjamin Walton, of Long Beach, Cal., for the Loyal Temperance Legion of Boyle Heights, and was presented by them to the city of Los Angeles, August 7, 1907, as a protection against saloon water troughs.

Beer Drinking and Longevity.

The President of the Connecticut Mutual Life Insurance Company—one of the oldest in the country—has for years been investigating the relation of beer drinking to longevity; or otherwise, whether beer drinkers are desirable risks to a life insurance company.

He declared, as the result of a series of observations carried on among a selected group of persons who were habitual drinkers of beer, that although for two or three years there was nothing remarkable, yet presently death began to strike, and then the mortality became astounding and uniform in its manifestations. There was no mistaking it; the history was almost invariable; robust, apparent health, full muscles, a fair outside, increasing weight, florid faces; then a touch of cold or a sniff of malaria, and instantly some acute disease, with almost invariable typhoid symptoms, was in violent action, and ten days or less ended it. It was as if the system had been kept fair on the outside, while within it was eaten to a shell, and at the first touch of disease there was utter collapse, every fiber was poisoned and weak. And this in its main features, varying in degree, has been his observation in beer drinking everywhere. It is peculiarly deceptive at first; it is thoroughly destructive at the last.

Beer Drinkers Unpromising Patients.

Dr. J. T. Woods: "That confirmed beer drinkers are especially unpromising patients all practical surgeons agree."

Dr. S. S. Lungren: "Alcohol invites attacks of disease, and makes recovery from any attack or injury difficult."

Dr. C. A. Kirkley: "Sickness is always more fatal in beer drinkers, and serious accidents are usually fatal to them."

Dr. S. H. Burgen: "Beer drinkers are absolutely the most dangerous class of subjects a surgeon can operate on. Insignificant scratches are liable to develop a long train of dangerous troubles. Sometimes delirium tremens results from a small hurt. It is dangerous for a beer drinker to even cut his finger. All surgeons hesitate to perform operations on a beer drinker that they would undertake with the greatest confidence on anyone else."

Beer Drinking Produces Rheumatism.

Dr. W. T. Ridenour: "Beer drinking produces rheumatism by producing chronic congestion and ultimately degeneration of the liver, thus interfering with its function by which the food is elaborated and fitted for the sustenance of the body."

Dr. S. H. Burgen: "All beer drinkers have rheumatism, more or less, and no one can recover from it as long as he drinks beer. Notice how a beer drinker walks about stiff on his heels, without any of the natural elasticity and spring from the toes and ball of the foot that a healthy man should have. That is because the beer increases the lithia deposits about the smaller joints."

Beer Cripples the Liver.

Dr. S. H. Burgen: "The first effect on the liver is to congest and enlarge it. Then follows a low grade of inflammation and subsequent contraction of the capsules, producing 'hob-nailed' or drunkard's liver, the surface covered with little lumps that look

like nail heads on the soles of shoes. This develops dropsy. The congestion of the liver clogs up all the springs of the body, and makes all sorts of exertion as difficult and labored as it would be to run a clock, the wheels of which were covered with dirt and gum."

Liable to Die of Pneumonia.

Dr. W. T. Ridenour: "Beer drinkers are peculiarly liable to die of pneumonia. Their vital power, their power of resistance, is so lowered that they are liable to drop off from any form of acute disease, such as fevers, pneumonia, etc. As a rule, when a beer drinker takes the pneumonia, he dies.

"My first patient was a saloon keeper, as fine a looking man physically as I had ever seen—tall, well built, about thirty-five, with clear eyes, florid complexion, muscles well developed. He had an attack of pneumonia in the lower lobe of the right lung, a simple, well-defined case, which I regarded very hopefully. Doctors are confident of saving nineteen out of twenty such cases. I told my partner so in the evening. To my surprise he said quietly, 'He'll die.' I asked what made him think so. 'He is a beer drinker,' he answered. My patient began to recover from the attack on the lower lobe. Suddenly the disease lighted up in the middle lobe. Finally it attacked the other lung, and my patient succumbed."

Dropsy Induced by Beer Drinking.

Dr. M. H. Parmalee, physician and surgeon twelve years in Toledo, says: "The majority of saloon keepers die from dropsy, arising from kidney and liver diseases, induced by beer drinking. My experience has been that saloon keepers and men working around breweries are very liable to these diseases. When one of those apparently stalwart, beery fellows is attacked by a disorder that would not be regarded as at all dangerous in a person of ordinary constitution, or even a delicate, weakly child or woman, he is liable to drop off like an over-ripe apple from a tree. You are never sure of him a minute. He may not be dangerously sick to-day, and to-morrow be in his shroud. Most physicians, like myself, dread being called upon to take charge of a sick man who is an habitual beer drinker. The form of Bright's disease known as the swollen or large white kidney is much more frequent among beer drinkers than any other class of people."

"A Little Circle of Doctors."

Dr. S. S. Thorne: "If you could drop into a little circle of doctors, when they are having a quiet, professional chat, you would hear enough in a few minutes to terrify you as to the work of beer. One will say, 'What's become of So-and-So? I haven't seen him around lately?' 'Oh, he's dead.' 'Dead! What was the matter?' 'Beer.' Another will say, 'I've just come from Blank's. I am afraid it's about my last call on him, poor fellow.' 'What's the trouble?' 'Oh, he's been a regular beer drinker for years.' A third will remark how ——— has just gone out like a candle in a draft of wind. 'Beer' is the reason given. And so on, till half a dozen physicians have mentioned fifty recent cases where apparently strong, hearty men, at a time of life when they should be in their prime, have suddenly dropped into the grave. To say they are habitual beer drinkers is sufficient explanation to any physician."

Insanity Caused by Beer Drinking.

Dr. S. S. Lungren: "The brain and its membranes suffer severely, and after irritation and inflammation come dullness and stupidity. There is no question in my mind that many brain diseases and cases of insanity are caused by excessive beer drinking."

Dr. C. A. Kirkley: "Under its influence the mental powers are more inactive than the physical. There is hardly a single cause that operates more powerfully in the production of insanity; and not only that, but it excites the action of other causes that may be present."

Bright's Disease Due to Beer.

Dr. W. T. Ridenour: "I have no doubt the rapid spread of Bright's disease is largely due to beer drinking. I have always believed that Bayard Taylor fell a victim to the German beer that he praised so highly. He died of Bright's disease at 50, when he should have lived, with his constitution, to a ripe old age. He went just as beer drinkers are going all the time and everywhere."

Dr. C. A. Kirkley: "I believe that forty-nine out of fifty cases of chronic Bright's disease are directly produced by it. I have never met with a case in which the patient has not been intemperate to a greater or less degree. The proportion may be too high, but that is certainly my experience."

An Artificial Prop.

Dr. C. A. Kirkley, in constant practice in Toledo 15 years, says: "I do not believe the healthy organism needs an artificial prop to sustain it. Depression below the standard of health always follows just in proportion as the system is stimulated

above that standard. Every physician is familiar with cases in which nervous wear and tear in an active life has been kept up by stimulants without apparent loss of power for years. Bodily and mental vigor, however, suddenly fail. The repeated application of the stimulus that the exertion might be prolonged has really expended the power of the nervous system, and prepared him for more complete prostration. The temporary advantage was purchased at a great cost. The greater the expenditure of nervous power by the use of alcoholics, the more complete the exhaustion. On the other hand, the man who has abstained from alcoholic beverages, having overtaxed his nervous system, only needs a short period of rest and change for the renovation of his system and the recovery of mental and bodily vigor."

"A Crop of Lunatics."

Dr. A. McFarland: "That 'the iniquities of the fathers are visited upon the children'; that 'the fathers have eaten sour grapes and the children's teeth are set on edge,' are truths that no Scripture is needed to teach. In other words, he who sins through physical excess does not do half the harm to himself that he does to the inheritors of his blood. The penalty must be paid as sure as there is seed time and harvest.

"It is your stout old hero, who goes to bed every night with liquor enough under his belt to fuddle the brains of a half dozen ordinary men, and yet lives out his three-score and ten, that will be found at the head of the stock that pour into the world, generation after generation, such a crop of lunatics, epileptics, eccentrics, and inebriates as we often see."

A Ruinous Delusion.

Dr. J. T. Woods: "That beer is foreign to nature's demand is plainly evident. The whole organism at once sets about its removal. Every channel through which it can be got rid of is brought into play, and does not cease till the last trace is gone. Reaching a certain end depends only on the frequency of the repetition. The whole is made up of the parts; every drink counts one. These 'ones' added together make the wreck."

Dr. S. H. Burgen: "I have told you the frozen truth—cold, calm, scientific facts, such as the profession everywhere recognizes as absolute truths. I do not regard beer drinking as safe for any one. It is a dangerous, aggressive evil that no one can tamper with with any safety to himself. There is only one safe course, and that is to let it alone entirely."

Hear the Scientific Temperance Federation's reasons for a campaign of temperance education:

WHAT ALCOHOL WASTES.

As long as an influential portion of the community holds that alcohol is dangerous only to the weak, so long must there be an active circulation of the evidence that alcohol produces weaklings. As long as the fallacy persists that intemperance can be avoided by training self-control, so long must the fact be promulgated that alcohol, even in small quantities, weakens self-control. As long as custom sanctions the use of alcohol to promote social intercourse, so long must science hold up the mirror showing that alcohol, by impairing the critical faculty, lowers the tone of the intercourse in which it is a factor. So long as there is a considerable number of people who use alcohol as a means of drowning sorrow and forgetting misery, so long must the evidence be circulated that alcohol thus used increases the sources of sorrow and misery and reduces the ability to cope with difficulties.

Catholic Voices.

Archbishop Ryan, Philadelphia 1908: "Fairs, picnics and excursions are never to be held without permission of the Archbishop, and alcoholic drinks must never be permitted at them. . . . We earnestly recommend the establishment in all our parishes of total abstinence societies."

Father James M. Cleary (many years President of the Catholic Total Abstinence Union), in speech 1906: "There is hope for us to-day that our cities will be redeemed, and they will be redeemed from dishonor just in proportion as we curb and control this malignant influence of the liquor saloon. And it is a hopeful side of the redemption and reclamation of our American municipalities when all classes of our people who represent the leadership in all the different elements of society are willing to join hands together and work together harmoniously as a righteous, law-abiding, liberty-loving American people. I welcome the day when Catholic and Protestant, Jew and Gentile, are more and more uniting for the moral uplifting of our people."

Drugging the Guards.

Luke 12: 35-46.

35 Let your loins be girded about, and your lamps burning; 36 and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. 37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. 38 And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*. 39 But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. 40 Be ye also ready: for in an hour that ye think not the Son of man cometh. 41 And Peter said, Lord, speakest thou this parable unto us, or even unto all? 42 And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? 43 Blessed is that servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will set him over all that he hath. 45 But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; 46 the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful.

GOLDEN TEXT: *Let your loins be girded about, and your lamps burning.*—Luke 12: 35.

Watchfulness is literally wakefulness. A "watch" was originally a man awake at night to guard against danger. But now a "watch" tells the

hours of day as well as night, reminding us that day has even greater perils than the dark, and that we need to be awake, in the fullest sense, to guard against them. We might well revive the old custom of putting on watches mottoes that remind us, every time we look at them, to watch. Our golden text recalls one of those mottoes: "The hour is flying; pray (*Fugit hora; ora*). Because there are dangers—moral dangers, especially, in every hour—we should both watch and pray against temptation. A profounder motto from those old days is: "On this moment hangs eternity" (*In hoc momento pendet eternitas*). An old Persian poet thus expressed the same thought:

> A thousand years did a poor man wait
> Outside of Heaven's gate;
> Then, while a moment brief he dozed,
> It opened, and closed.

In theological discussions about the future life men sometimes declare it unreasonable to believe that one's eternal destiny can turn on one brief act. But every day we see a whole life wrecked physically, financially or morally by one false step of an unguarded moment. In Japan there are three monkey images, now worshiped, but originated, no doubt, by some sage as an object lesson, one of which has

a hand over each eye, meaning, "Be careful what you see;" another a hand over each ear, meaning, "Be careful what you hear;" the third, both hands over his mouth as if to say, "Be doubly watchful as to what goes in and out of your mouth." General Miles has recently reiterated his early warning against the two chief perils of the mouth, liquor and tobacco: "If a young man would retain his clear brain, his manly voice and sound health, he had better eschew both."

Alert Watchers.

"Let your loins be girded about and your lamps burning!" It is alert watchmen that are pictured here, who will not sleep at their post. The five senses are five guards at the gates of the soul. Alcohol, that is, Al Gohol—one of the names of the devil—drugs all these God-appointed guards, and secures admittance, not only for himself, but for the whole gang of robbers that follow in his train. How alcohol perverts the sense of taste, making it crave at last the drinks which at first it pronounced bitter as gall! When alcohol has drugged the senses, the modest girl hears willingly the foul words she would in her sober senses have resented, and her eyes look upon sights she could not otherwise have tolerated. The sense of cold and heat are the warnings of wakeful guards, but alcohol drugs these watchmen, with resulting sunstroke in the summer heat, and freezing by the wayside in the winter cold. Parents and teachers are themselves God-appointed chief watchers who should be alert to teach the children how these underwatchers may be saved from the foe that ever seeks to put them to sleep that he may enter and destroy.

"Mother," said a boy ten years old, "may I join the temperance society?"

"You are too young yet," said the mother; "you may join when you are old enough."

"But, mother, some of the boys I know were skating on the river on Christmas Day, and they had beer; and some of them drank so much that they could not stand."

"You may join the temperance society to-morrow, my son."

Rev. A. E. Dunning, D.D., formerly Sunday-school leader of the Congregationalists, has this to say to ungirded, unwatchful teachers who fail to swing the red light of warning and so allow their youthful charges to plunge into the perils of drink:

"Some Sunday-school teachers ask what danger there is of the children in their classes growing up to be drunkards. Their parents are Christians. They live amid wholesome surroundings. It is well enough to teach temperance to the children of drunkards; but do these children need to be taught about it? I had in my Sunday-school, twenty-five years ago, a class of six boys from ten to twelve years old. All except one came from good families. The parents of that one were dead. He seemed to be the most gentlemanly boy of the class. When the boys came to be about fifteen or sixteen years old they organized a club. It was secret, but they said its purpose was their moral improvement. They hired a room. Two of them were members of our church. They brought into the club several other boys. One of these they appointed as a chaplain. After a while it was said that liquor was taken to their club-room. Not long afterward the chaplain left the club. He is now a Christian minister. One day one of the most attractive of the young men came to me and said that he had got into the habit of drinking, and that his parents had found it out. His mother, he said, was almost insane. He begged me to go to her

and tell her he would never drink again. But he went from bad to worse till he disappeared. Friends of another came to tell me that he had by forgery secured money from a bank. Employers of another came to say that he had made false entries in their books, and had defrauded them of a considerable sum of money. Another within a few years died a

ORIENTAL WATCHMAN ON A WATCH-TOWER.

common drunkard. None of these boys at ten years of age seemed likely to be exposed to temptation to drink."

There are two reasons why every teacher in every kind of school should teach temperance faithfully; first, because every pupil is in danger; second, to protect the social life of the community by removing or at least reducing this evil, so making it, in the great words of Gladstone, "harder to do wrong, easier to do right." If teachers are true child guardians they will watch eagerly for opportunities to smash the traps for the young that are all about their path, and welcome the temperance lessons through which they can sound the notes of warning.

The committee on the alcoholic liquor traffic in the Russian Douma, which attracted attention by recommending local prohibition in that conservative country, has made the startling recommendation, in an additional report to the Douma, that a skull and crossbones, with words herewith, be substituted for the imperial eagle on the whiskey labels:

MEN!

Although you have bought this liquor, yet know that you are drinking poison, which destroys you. Before it is too late, quit. Buy not another bottle!—Ministry of Finance.

Watching and Working.

"Blessed are those servants." In all ages there have been some who have interpreted the command to watch for Christ's coming as a call to curious, idle waiting, whereas it is a call to wakefulness, readiness, Christian activity. We are not to say: "We can do nothing, and must wait for Him to come and do it all." The watchers in this story are "servants" "girded" for action, putting away temptations to sleep and idleness. Christ comes "girded" also, to do only what they cannot do, and to reward them for their previous service with a feast of joy. The temptation to despair of human efforts and wait for something to happen is peculiarly strong in temperance work. Our distillers and brewers are flooding other lands with this Yellow River of sorrow; with the aid of government even breaking down gradually the great virtue of the total abstinence religions, that have hitherto protected half the world's population against this vice. One of the leaders of American missionary forces, who had made vain efforts for eight years to get favorable action on the unanswerable plea of Dr. John G. Paton that the United States Government should forbid its merchants, as England had done, to sell rum and guns to the converted and unconverted cannibals of the New Hebrides, wrote: "The liquor interest in this country is too powerful to give much hope that our government will take it up." But he failed to see that the real difficulty was that Christian citizenship had not girded itself and kindled its beacon lights.

That bill for the New Hebrides and other Pacific islands passed after a new leader had marshaled his forces daily for twenty-one months. There is so little demand for righteous laws that we who are at the doors of Congress wonder that we get as many as we do. The United States House of Representatives voted an anti-saloon amendment to the Hawaiian bill, providing for the government of those annexed islands, though not one per cent. of the church members of the United States had manifested any desire that anything whatever should be done to protect that or any other of our islands against the American

"BLOW THE TRUMPET AND WARN THE PEOPLE."

saloon. No wonder that it failed at last in conference! Christ will do His part in bringing in His kingdom; aye, and our government will do its part when Christian citizenship girds itself and cries aloud as a faithful watcher. The triumvirate that rules every country, when it will, is the three-fold alliance of man, woman and God. But at present God's watchers are mostly asleep or only half awake. Let the handless clock remind us He may

come at any moment to call us to account for duties neglected as well as sins committed in our relations to the State as well as in those we owe to the Church. We are divinely commanded not only to render to God the things that are God's, but also to render to Cæsar the things that are Cæsar's—our taxes, our votes and our petitions. "Blessed are those servants whom the Lord, when He cometh, shall find watching!"

Watching Against Wrongdoing.

"*If the master of the house had known in what hour the thief was coming, he would have watched.*" We are not only to watch for Christ's coming, but we are also to watch against the coming of bad men. The thief most to be feared is not the night prowler who may steal our property, but the day thieves who steal reputation and character, health and virtue. At any hour these highwaymen may come upon us, as polite as many that figure in history and romance, but more dangerous because the working rule of the saloon is not "money or your life," but "money *and* your life." With music and beautiful decorations the saloons seek to put the fears of well-trained youth to sleep. What tragedies have come in all ages out of one unguarded moment! Esau, weary and hungry as he came from the hunt, in that moment of consuming appetite, sold his whole future, as many a boy, many a girl, has done for a moment's enjoyment.

A Chinaman, much addicted to gambling, and earnestly desiring to break himself of the habit, visited the temple of his idol, and after many prostrations, dashed a bowl to pieces, with the words: "Thus may my life be broken if I ever gamble again!"

The fear of breaking his oath kept him for a while; but in the course of time he drifted into the habit again. Once more visiting the temple, after similar prostrations, he held up a candle, and blowing out the flame, exclaimed: "Thus may my life be blown out if I gamble again," with the same result as before.

The gambler's slavery is of mind alone, but the drinker is a slave both in mind and body, a slave that only Christ can emancipate.

Stories of Watchfulness.

"*Be ye also ready.*" "How many runs this month?" said a visitor at a fire-engine house. "Didn't turn a wheel," was the reply. In that month the city had paid $400 in the expenses of that fire watch, and had apparently got no benefit in return. But hark! the cry of "Fire!" "Fire!" rings out. In two minutes the ready horses and ready men are hurrying to the fire, and in fifteen minutes they are at work, and $10,000 in property is saved. "Be ye also ready," swift to hear every warning, swift to act in your own defense or in defense of others, especially of the young, against worse perils than fire that are daily making their sudden inroads—devices to lure to gambling, to impurity, to drink and to more respectable sins no less harmful, such as greed, which is the chief root of all the others.

Ex-President Roosevelt on the "Blood Money" of the Saloon.

Ex-President Roosevelt, in one of his messages in 1908, grouped the gambler, the liquor seller and the robber financier as a trinity of evil. He said:

"The man who makes an enormous fortune by corrupting legislatures and municipalities and fleecing stockholders and the public, stands on the same moral level with the creature who fat-

tons on the blood money of the gambling house and the saloon."

In 1908 there was considerable discussion of "tainted money," that is, dirty bank bills, on some of which as many as half a million bacteria had been counted. Those who raised the alarm admitted no case could be proved of anyone being infected by these bacteria on the "filthy lucre," and even guinea pigs inoculated from these germs suffered no serious results. Probably half our fears about bacteria are groundless. We probably could not live without swallowing a quarter of a million a day of "germs from Germany, and parasites from Paris and mike-robes from Ireland." The dirty money that is really dangerous is that which we have secured by dirty tricks or unclean methods, or that which we have misspent for evil indulgence. Let boys and girls be taught in home and Sunday-school to despise the muddy and bloody gold of the brewer and distiller, to despise rather than envy him in the big house whose mortar was the tears of blood of other homes he blasted to build his own.

"WHETHER OR NOT THE WORLD WOULD BE VASTLY BENEFITED BY A TOTAL AND FINAL BANISHMENT FROM IT OF ALL INTOXICATING DRINKS SEEMS TO ME NOT AN OPEN QUESTION. THREE-FOURTHS OF MANKIND CONFESS THE AFFIRMATIVE WITH THEIR TONGUES [HE DOES NOT FORGET THAT HALF THE RACE ARE UNDER TOTAL ABSTINENCE RELIGIONS], AND, I BELIEVE, ALL THE REST ACKNOWLEDGE IT IN THEIR HEARTS. OUGHT ANY, THEN, TO REFUSE THEIR AID IN DOING WHAT THE WHOLE GOOD OF THE COUNTRY DEMANDS?" LINCOLN, 1842.

City Governments Sounding the Alarm.

The greatest of all modern warnings against drink are the municipal posters on "Alcoholism and Physical Degeneracy," put up in French and British cities "by order of the City Council," over the signature of the mayor and the health officer. In France these are also issued in the name of "the French Republic," under the mottoes, "Liberty, Equality, Fraternity" (see page 131). The reason these warnings against alcohol were put up in France was that the birth rate was falling below the death rate, and France was becoming literally a dying nation. Scores of British cities followed this precedent because a majority of British youths who offered themselves for the army could not pass the physical examination. Australia, with no such signs of degeneracy, puts them up for prevention. Note that in all these cases the city governments license the sale of alcoholic beverages. They say to one man, "You may sell the drink," and then they say to everybody else, "Don't you buy the stuff." Much more should such a warning be put up in every town and city where liquor selling has been prohibited to convince the minority and "make it unanimous." These posters are needed for scientific temperance education extension, to reach those who will not hear temperance addresses or read temperance literature, but would give attention to public posters, especially if official.* It is the one method of temperance work in which Canada and the United States lag behind the Old World.

**The publishers of this book issue in leaflet form the miniature poster, in a French-English edition and in an all-English edition, combined with recent discoveries of the harmfulness of even an occasional glass of beer and wine, illustrated with portraits of Lincoln, Taft, John Burns, Andrew Carnegie and President Eliot, accompanied by their arguments for no license and no liquor, under the heading, "Why Abstain? Why Prohibit?" (35 cents, 1s. 6d. per 100. Specify whether polyglot or all-English edition desired). The poster itself, all English, in mammoth size, 30x40 inches, 10 cents each, $7 per 100, postpaid throughout Postal Union.*

ALCOHOLISM AND PHYSICAL DEGENERACY.

[The strongest sentences in French and British Municipal posters have been combined by the International Reform Bureau's Council for New South Wales, His Grace the Archbishop of Sydney, Chairman, in the poster below, which is recommended for adoption by mayors, city councils, boards of health, and boards of education in all lands.]

From Proceedings French Supervising Council of Public Aid, 1902. Report by Prof. Debove, Dean of the Faculty of Medicine.

It is an error to say that alcohol is necessary to workmen who engage in fatiguing labor; that it gives heart to work, or that it repairs strength. The artificial excitation which it produces gives place very quickly to nervous depression and feebleness.

The habit of drinking entails disaffection from the family, forgetfulness of all duties to society, distaste for work, misery, theft and crime. It leads at the least to the hospital, for alcohol engenders the most varied maladies: paralysis, lunacy, disease of the stomach and liver, dropsy. It is one of the most frequent causes of tuberculosis. Finally, it complicates and aggravates all acute maladies. Typhoid fever, pneumonia, erysipelas, which would be mild in the case of a sober man, quickly carry off the alcoholic drinker. The hygienic faults of parents fall upon their children. If the latter survive the first months they are threatened with idiocy or epilepsy, or, still worse, they are carried off a little later by tuberculosis, meningitis or phthisis.

For the health of the individual, for the existence of the family, for the future of the nation, alcohol is one of the most terrible scourges.

[The paragraphs above are from posters put up by French city governments to check national decay that has led to deaths exceeding births. What follows is from British Parliamentary Report on Physical Deterioration, prompted by failure of a majority of candidates for enlistment in British Army to pass physical examinations. In consequence, British city governments post these extracts as a warning, not only in Great Britain as a cure, but also in athletic Australia as a preventive. For one or other of these reasons, such a warning should be posted in every city and town of the world, and read in the schools.]

Of 61,215 people, the average deaths per year by insurance tables will be 1,000. Of 61,215 liquor sellers, the death average is 1,642. Of 61,215 Rechabites (abstainers), the death average is 560.

Sir Frederick Treves, physician to King Edward, declares that alcohol is an insidious poison, and should be subject to the strict limitation as opium, morphia or strychnine, and that its supposed stimulating effects are delusive.

Respectfully submitted for consideration of citizens by.....Mayor.

The first five paragraphs of the above poster on Alcoholism in the original French read as follows (two headings also from original official poster):

L'ALCOOLISME, SES DANGERS.

LIBERTÉ, ÉGALITÉ, FRATERNITÉ.

(Extrait du procès-verbal de la Séance du Conseil de Surveillance de l'Assistance Publique du 18 Decembre 1902.)

(M. le Professeur Debove, Doyen de la Faculté de Médecine.

M. le Docteur Faisans, Médecin de l'Hôtel-Dieu,-Rapporteurs).

L'alcoolisme est l'empoisonnement chronique qui résulte de l'usage habituel de l'alcool, alors même que celui-ci ne produirait pas l'ivresse.

C'est une erreur de dire que l'alcool est nécessaire aux ouvriers qui se livrent à des travaux fatigants, qu'il donne du cœur à l'ouvrage ou qu'il répare les forces: l'excitation artificielle qu'il procure fait bien vite place à la dépression nerveuse et a la faiblesse; en réalité, l'alcool n'est utile à personne; il est nuisible pour tout le monde.

L'habitude de boire entraine la désaffection de la famille, l'oubli de tous les devoirs sociaux, le dégoût du travail, la misère, le vol et le crime. Elle mène, pour le moins, à l'hôpital; car l'alcoolisme engendre les maladies les plus variées et les plus meurtrières; les paralysies, la folie, les affections de l'estomac et du foie, l'hydropisie; il est une des causes les plus fréquentes de la tuberculose.—Enfin, il complique et aggrave toutes les maladies aiguës: une fièvre typhoïde, une pneumonie, un érysipèle, qui seraient bénins chez un homme sobre, tuent rapidement le buveur alcoolique.

Les fautes d'hygiène des parents retombent sur leurs enfants: s'ils dépassent les premiers mois, ils sont menacés d'idiotie ou d'épilepsie, ou bien encore, ils sont emportés, un peu plus tard, par la méningite tuberculeuse ou par la phthisie.

Pour la santé de l'individu, pour l'existence de la famille, pour l'avenir du Pays, l'alcoolisme est un des plus terribles fléaux.

WHAT SOME ROMAN CATHOLIC LEADERS SAY ABOUT LIQUORS.

Leo XIII. in view of the wide-spread evils of intemperance, the "perpetual incentive to sin and fruitful root of all evils" has cordially recommended "the noble resolve" of the Catholic temperance societies, "by which they pledge themselves to abstain totally from every kind of intoxicating drink." He admonishes pastors "to shine before all as models of abstinence," and gives to those higher up a broad hint to do the same by saying, "Much the more strongly will be induced to put this bridle upon their appetite by how much the greater is the authority of those who give the example."

Roman Catholic Prelates of U. S., Pastoral Letter, 1884: "There is one way of profaning the Lord's Day, which is so prolific of evil results that we consider it our duty to utter against it a special condemnation. This is the practice of selling beer or other liquors on Sunday, or of frequenting places where they are sold. This practice tends more than any other to turn the day of the Lord into a day of dissipation, to use it is an occasion for breeding intemperance. While we hope that Sunday laws on this point will not be relaxed, but even more rigidly enforced, we implore all Catholics, for the love of God and of country, never to take part in such Sunday traffic, nor to patronize or countenance it. And we not only direct the attention of all pastors to the repression of this abuse, but we also call upon them to induce all of their flocks that may be engaged in the sale of liquors to abandon as soon as they can the dangerous traffic, and to embrace a more becoming way of making a living. And here it behooves us to remind our workingmen, the bone and sinew of the people and the specially beloved children of the Church, that if they wish to observe Sunday as they ought, they must keep away from drinking places on Saturday night. Carry your wages home to your families, where they rightfully belong. Turn a deaf ear, therefore, to every temptation, and then Sunday will be a bright day for all the family. How much better this than to make it a day of sin for yourselves, and of gloom and wretchedness for your homes, by a Saturday night's folly or debauch."

". . . Since the very worst scandals owe their origin to excess in drink, we exhort pastors, and we implore them for the love of Jesus Christ, to devote all their energies to the extirpation of the vice of intemperance. To that end we deem worthy of praise the zeal of those who, the better to guard against excess, pledge themselves to total abstinence. . . . Let pastors frequently warn their flocks to shun drink-houses, and let them repel from the sacraments liquor dealers who encourage the abuses of drink, especially on Sunday."

The National Lay Congress of Roman Catholics: "We must set our faces sternly against the sale of intoxicating beverages on Sunday. The corrupting influence of saloons in politics, the crime and pauperism resulting from excessive drinking, require legislative restriction which we can aid in procuring by joining our influence with that of the other enemies of intemperance. Let us resolve that drunkenness shall be made odious and give practical encouragement and support to Catholic temperance societies. We favor the passage and enforcement of laws rigidly closing saloons on Sunday and forbidding the sale of liquors to minors and intoxicated persons."

Archbishop John Ireland, St. Paul, in address to Minnesota Total Abstinence Society, June 6, 1889: "There is no hope of improving in any shape or form the liquor traffic. There is nothing now to be done but to wipe it out completely. I have lost too much time in speaking of total abstinence in hall and pulpit to men who while listening were with me, but who out in the streets would be invited by the saloon-keeper to come and take a drink and forget their resolutions. We Catholics will unite with our fellow-citizens of all classes and all denominations to do away with that terrible shame, sin and disgrace of the saloon. So come and say to your friends that you have enlisted for war, but meaning business this time, clean out the whole institution of dram-selling.

Archbishop James Keane, Dubuque (quoted in New Republic): "We must not only persuade men to quit drinking, but we must by word and act try to get them to remove the occasions and incentive to drinking. The citizens have this power, let us do our part in getting them to use it. And if hereby we must differ from some old companions and break loose from old ties, what matter? We ask others to break stronger ties of their old drinking habits, and the social customs. And if the old men hesitate to make this advance, surely the young men will not!"

Your Father Calls, Come Home.

Luke 15: 11-24.

11 And he said, A certain man had two sons: 12 and the younger of them said to his father, Father, give me the portion of *thy* substance that falleth to me. And he divided unto them his living. 13 And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want. 15 And he went and joined himself to one of the citizens of that country: and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and in thy sight: 19 I am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 and bring the fatted calf, *and* kill it, and let us eat, and make merry: 24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Golden Text: *I will arise and go to my father.*—Luke 15: 18.

We need to study the whole sermon in which this greatest of parables is found to understand its full meaning. The fifteenth and sixteenth chapters of Luke make up one sermon of Jesus on God's part and man's in salvation. The part of God the Father is pictured in the father of the prodigal waiting with a welcome for the return of the sinner, who, though a wayward son, can never get beyond the father's love. The Son of God, Jesus Christ, is pictured in the shepherd, who goes out seeking the lost sheep "until he finds it." The Holy Spirit is the light in the hand of the searching woman who pictures the evangelistic church. The sinner is pictured, in the preciousness of his soul, stamped with the image of God, in the lost piece of money, in his propensity to wander, in the lost sheep; while the prodigal story brings out the decisive part of the human will, both in going from God and in coming back. The part of the adversary in man's salvation, the devil's part, is taken in this case by the proud church member, the Pharisee, who will not rejoice at the salvation of any but the most respectable people. We see his spirit also in Dives in hell, to which he has gone because he kept his money for selfish uses. The next lesson will be a study of these Pharisaic church people. To-day we will consider only those partners in a soul's salvation that are pictured in the story of the prodigal son.

Started Wrong by False Ideas of Law and Liberty.

The story is of a rich farmer with two grown boys, between whom he expects to divide the big farm. But the younger son is not content with a life of useful toil, combined with wholesome moral restraints. He wants to have his own way, though he knows his father's way is best. He

demands in cash, at once, whatever will be his share of the property at his father's death. That his father allows his foolish request means that the human will must have free choice, even though its choices are often disastrous. A stone has no choice, and so can have no sin and no virtue. Only to creatures with free wills is there responsibility, and only where there is responsibility can there be any merit or demerit in an act. When having our own way makes us so much trouble, it is amazing that we prefer it to God's wise and loving way. Even when we say: "Thy will be done," it is usually in semitones, not in joy.

The turning point in this young man's life was when he decided to ask for a life away from his father's watch and care. When he willed to do that he took the first long step toward the "far country," which he thought was a land of joy, but which proved a land of sin and shame and sorrow.

The prodigal's wrong start in every age is in cherishing the foolish thought that liberty under law is not enough; he must have unrestrained license. Forgetting that law is but the expression of his father's love and wisdom, this younger son determines to get away from every reminder of the right way, and taste every forbidden fruit. His is the liberty of the train that jumps the track, on which it had the only liberty that is worth while, the liberty to go forward in peace and safety. The prodigal's liberty is like the "liberty" of the French Revolution, which brings a "Reign of Terror." Not alone in the life of communities, but in the life of individuals, we are often constrained to take up the cry of Madame Roland, when in the name of "Liberty" its noblest champions were slain: "O Liberty, what crimes are committed in thy name!" Many a boy, many a girl, in the name of liberty, is breaking the heart of a father or mother in whose kingdom of home they have been allowed every true liberty blended with love and law! There is only one more amazing use of a false liberty than when one claims the liberty to forge an evil habit for himself, and that is when he claims the liberty to set up such a forge as a business and make captives of his neighbors.

A Wasted Life.

The prodigal learned that waste brings want and woe. The life he had seen in his imagination as a life of real pleasure was only a mirage to the thirst of his soul for satisfying joy. The substance he wasted was not alone the money he inherited, but the richer inheritance of strength and character. Among the German experiments on alcohol that persuaded President C. W. Eliot, of Harvard University, at seventy years of age, that it is inexpedient even for self-controlled gentlemen to drink in the strictest moderation, was one on several printers by which it was demonstrated that the taking of thirty-five grams of alcohol in an evening, less than would be contained in three glasses of mild lager beer, reduces the average typesetting the next day one-tenth. What needs most to be taught in our Sunday schools, where many teachers think temperance lessons are not necessary because there are no drunkards in the homes represented, is that not alone "riotous living" but moderate and even occasional drinking wastes not only muscle and nerve and blood, but judgment and will and love.

The prodigal son exhibited a more manly spirit in going to work feeding swine, though the employment was

dirty and low, and the fare coarse and scant, than if he had sat down to growl and curse his luck, or turned beggar or thief. But Jesus, in making this rich young Jew help to raise pork, the food his race considered unclean and unfit to eat, meant to show how desperate was his case. That was the only thing left between him and starvation. And it is also an intimation of the close fellowship that exists between prodigals and swine. And this swinish debauchery is what the theatres call "gayety." It is rather misery and tragedy even in this world. And when we see how many bad men get no adequate punishment in this world, hell appears to be a necessity to the conception of a well-ordered world ruled by a just God. It would be enough to make a thoughtful man an atheist if the Bible did not reveal a supreme court where the men who escape justice here by bribery or social influence—seducers, traducers, defrauders, oppressors—will get their deserts. "Thank God for hell!" exclaimed a keen thinker when the writer once expressed this view in an address.

Awakening.

"*He began to be in want.*" It has been profoundly said that the lack of goods for the higher wants is not so sad as the lack of wants for the higher goods. Contentment is not always "better than wealth," but sometimes worse than poverty, and the cause of it. Physical hunger sometimes kindles a soul hunger that had been lost in luxury. It was so with the prodigal. When all the false friends who had followed him while he had money to treat them, had deserted him, his thoughts turned to the true friend he had deserted. He had learned in the hard school of experience what he ought to have learned sufficiently from reading and observation and the warning of kind friends who had themselves learned in that school, that

> Sorrow tracketh wrong
> As echo follows song—
> On, on, on.

An aged Sunday-school teacher, compelled by ill health to seek a warmer clime for the Winter, in a good-bye talk to the young men whom he had

"I WILL ARISE AND GO TO MY FATHER"

taught devotedly from boyhood, said: "I have striven to impress upon your minds that your most harassing troubles arise from the lack of harmony between ourselves and the will of our Father, and that He stands waiting and longing to be gracious." In spite of that, no doubt more than one of that class choose to follow his own way, only to learn in bitter shame that sin is ever the way to sorrow, though it promises joy and sometimes gives it for a season.

"While it is true that *experience is a school* in which man learns wisdom,

the cost of the course often exceeds the value of the wisdom acquired. One is not sure of receiving applause and bouquets when he gets his diploma. He is more likely to be laughed at by strangers and wept over by true friends. This does not tend to make the graduating exercises very pleasant, and the new alumnus is not moved to sing peans of praise to his alma mater. There is no commencement dinner at which post-graduates make speeches, to tell of the good old times when they were students and acknowledge the existence of modern improvements in the institution. The only speech-making by post-graduates is in private, and the burden of their addresses to the latest addition to their number is a reminder of how they yearned to give him, by way of friendly and disinterested advice, when he was thinking of entering the school, all the wisdom he preferred to learn in weariness and pain."

Dr. Joseph Parker, of London, once told in a very dramatic way the story of the prodigal son. By throwing his own outer garment half way back, he pictured the prodigal as having pulled off his coat and drank the money. Next he sold his vest and drank the proceeds. Later he sold his shirt and drank that up. "Then," said the doctor, tapping his breast as though he had reached the naked body, and there was nothing more he could strip off and sell—"then *he came to himself.*" Coming to himself, he saw where he was, and into what straits he had fallen, and he returned to his father's house. "He came to himself" signifies a return to reason after a period of madness. What else is sin but self-wrought madness? A child defined drunkenness as getting "crazy on purpose." The same definition applies to the intoxication of anger, as when a Congressman so far dethrones reason as to draw a knife for an argument in debate, or a Senator clinches his fists to prove his case. The libertine and the gambler are also in a more permanent degree self-made demoniacs. The dishonest man is demented. His passion for money blinds him to the fact that to get it dishonestly, and so disgracefully, takes from it the very honor and satisfaction for which he seeks it. What are riches without reputation but "jewels in a swine's snout?" The enchantress Circe, of Homer's Odyssey, who turned men to hogs, has under her spell all who grovel in selfishness, whether it be that of the miser or the prodigal. Thank God, there is One who can break the spell of selfishness and lead on and up the heights of self-denial, self-respect, self-sacrifice. The Holy Spirit came to the helpless and hopeless prodigal and his soul was awakened.

THE PRODIGAL OF TO-DAY.

1. "Breaking Home Ties—Mother's Last Kiss."
2. "Seeing the Elephant—The Gilded Halls of Sin."
3. "Dead Broke Hunting for a Job."
4. "A Noon-day's Dream—The Sting of Memory."
5. "Homeward Bound—The Father's Greeting."

The Welcome Home.

A poor woman lost her only daughter in the vicious whirlpool depths of London life. The girl left a pure home, to be drawn into the gulf of guilty misery and abandonment. The mother, with a breaking heart, went to Dr. Barnardo, and, telling him the story, asked if he could help to find the lost one. The genial doctor said :"Yes, I can. Get your photograph taken, frame a good many

copies, write under the picture, 'Come home,' and send them to me." The doctor sent the photographs to the gin-palaces, music halls, and other places which wretched outcasts are in the habit of frequenting, and got them hung in conspicuous places. One night the girl, with some companions in sin, as she entered one of these dens of iniquity, saw her mother's picture. Struck with astonishment, she looked closely at it, and saw the invitation written beneath. To whom was it addressed? To her? Yes. She saw by that token that she was forgiven, and that night she returned to her mother's arms, just as she was. In the parable of the Prodigal Son, the Son of God has made a picture of our Father in Heaven, to be hung up in every land and before every man by our evangelistic and missionary endeavors, and under it everywhere the quickened souls of men read the Father's invitation: "O prodigal child, come home."

A Drunkard Saved.

Had you met an inhabitant of the British colliery village of Bealey, some years ago, and asked him: "Does William Albert Lees live here?" the reply would probably have been, "I don't know such a name." But had you added, "I believe he is often called "Black Bill," you would have been quickly answered, "Oh, yes, we all know 'Black Bill!' He works in our pit. We call him 'Satan;' he's that bad, you see." And you would have certainly agreed with those words could you have followed Bill home of an evening. A shrinking wife and frightened children told their own tale of his domestic life, emphasized at times by the bruises left by kicks and blows. It was also evident from the battered state of the furniture. The garden was totally neglected, except for a few gaunt cabbages and sprouts that poor Mrs. Lee sometimes grew. But very often her husband would uproot them in a fit of drunken rage.

When sober he was a capital workman, but he had been discharged again and again on account of his drinking habits. "Black Bill's worse than ever," said a miner to his mate, one Spring morning, as he passed them with unsteady step. "I'm afraid he is a hopeless case."

* * * *

Just a year from that day, a big man was digging hard in what had been known as "Black Bill's weed patch." A little lad ran up saying: "Father, let me help you again. May I sow the lettuce?" "That you shall," answered the man. "And then we'll put in some sweet peas and mignonette seed for mother." "I heard Mrs. Kent talking to Aunt Sally yesterday," remarked Dick, "and she said mother looked a dozen years younger since Michaelmas."

"That's good hearing," said his father. Here the conversation was interrupted by the arrival of three more children, bringing primrose roots from the woods. And eagerly they watched the planting of them. "It looks like a real garden," said the eldest girl. "That it does," said her sister, "and now father's mended the gate, and painted the doors and windows the house looks quite pretty." When I tell you, my reader, that the man so happily chatting with his children was the father from whose step they had often fled in terror seven months previously, you will guess that his name is William Lees. And I hope you wish to know the means of the great change in him.

Often has he been asked about it, and he always answers, "The Lord God did it all. I'm a wonder to myself as well as to my neighbors." And probably he will add, "Aye, and He's bid many a one of His dear children

help me along the heavenly road." Then in humble, quiet tones, and in broad dialect, he will tell you he can't explain it, but "the Lord just laid right hold of him."

One evening he was persuaded by a fellow workman to go to a mission service. He only stayed ten minutes, and then went to the public-house. But two mornings afterwards he woke with the sudden thought, "What if the good folks are right after all? If what Sam Lane and Long Tom say is true, then I'm lost." That word "lost" followed "Black Bill" for days. As he went down the coal-pit, each thud of the engine that let down "the cage" seemed to say "lost, lost." As he picked coal, every blow on the shining black surface seemed to echo his thoughts, and said, "Lost; yes, you're lost."

He tried to drown the idea in drink. But often his hand trembled as he raised the glass to his lips. One night a Christian mate found him sitting by the roadside with his head on his hands. Thinking he was drunk, he said gently, "Come along, Bill, I'll see you home." But kindly Tom Mason started when he saw the agony in Bill's face, as he answered, "No, no; leave me alone. I'm lost; my sins are on me, and I'm lost, lost." "Oh, if that's it, I've good news for thee, mate," said Tom earnestly. "It's just this, 'The Son of Man is come to seek and to save that which was lost.'" "Go over it again," said poor Tom wistfully. But he added, "No, I'm past saving; you live at Payton and don't know how bad I am." "You say one thing, but my Saviour says another," said Tom quietly. "He tells you He can save the lost. What's more He's saved me. And He's just waiting to do the like for thee, lad. His heart is full of love for us poor sinners." And the fine fellow's voice trembled with emotion as he spoke of his loved Lord. At length Bill allowed himself to be led to Sam Lane's cottage, and soon four men were praying for him. "No, it's too good to be true," he kept saying. "I'm far too bad, you don't know all."

"But He does," whispered the humpbacked little tailor, whose bright face told much of joy and peace in believing. "Black Bill" was much struck with those three words of the tailor's, but for several days he wandered about in agony of soul. On the third day he felt he could stand it no longer. "I really must have a drink," he muttered; "there's nothing for it but going back to the old way," and he started across the fields to the Red Lion.

At the corner of the first field there stood a tiny cottage, and from it came a dear old widow with a jug and cup in her hand. "I saw you were up early, Mr. Lees," she said, "and I was just coming to ask if you would have a cup of my coffee. My husband used to say he never tasted better." Bill's sulky reply, "I don't want your stuff," was only half said. Somehow, he could not finish the words to that sweet, pale, face. And almost snatching the jug from her hand, he drained every drop. "That's prime," he said, "but why did you ——" But Widow Mason only said, "Shows you appreciate it by coming for some more. I'll have it ready at noon." At noon, and again at 8 o'clock at night, Bill drank her strong coffee, and mechanically swallowed some bread and butter, little knowing that the widow ate dry bread and went without tea or coffee for several days in consequence. But she scarcely knew it herself; her heart was full of the poor fellow. "Lord, save him," was her constant cry. "O Holy Spirit, open his eyes to see his Saviour!" And often she would add "Lord, I do thank Thee for letting me give him the coffee." Hour after hour,

first one, then another, Christian collier would pace about with poor Will. Sometimes he said angrily, "Get along, go away!" At others he implored, "Don't leave me, or I shall go to the Red Lion." And three times a day at least he appeared at Widow Mason's door, and she always met him with a smiling, "Sit down, and you'll be surprised how soon the coffee's ready." One morning he arrived very early, saying eagerly, "I want you to know one of the very first, Mrs. Mason, that He who came to save the lost has sought and found poor, wicked 'Black Bill.'" "O Will, I knew He would!" exclaimed the widow. "Your face looks quite different already." There was joy on earth as well as in Heaven over the repentance of "Black Bill." Nobly did God's children stick to the poor fellow in his stand against evil. To some of them it seemed as if the devil contested every inch of the road. Old mates tried to get him back to the public-house by every device in their power. Oaths came from his lips before he knew it; and sometimes the smell of beer made him crave it again. One evening he tapped at Mrs. Mason's door. The old widow was seated at her little round table studying her big Bible by the light of one small candle. On her face was the true peace of God, and Bill felt hushed as she said, "Why, Will, I've just been talking to the Lord about thee!"

"You might have known it was going hard with me," answered the big man with a sigh. And he told her of his temptations and difficulties. "That blessed Saviour of thine and mine," said Mrs. Mason, "gives me a grand word for thee tonight, Will." And quickly the old fingers turned the pages till she said, "See here." And Bill read aloud, "In that He Himself hath suffered being tempted, He is able to succor them that are tempted." "Learn it off, Will," said his old friend. "each syllable of it, and every time Satan gets busy with thee just say, 'It is written,' and quote that to him. I know what the result will be."

All this happened years ago. The grass has long been green on Widow Mason's grave, which is carefully tended by William Lees and his children. And by their love and care her declining years were greatly brightened. "You spoil me," she would often say; "I live like a queen." "Father says nothing is too good for you," his son or daughter would reply. "You've done so much for him. He says your coffee and Mr. Lane's tramping around with him for two whole nights were the first things that showed him God loved him."

"He believes God's love now," said the old saint joyfully, "and so do you."

William Lees became a trusted superintendent at a colliery from which he had been dismissed in the old days. Very often he would say: "No one is too bad for the Lord to save. He goeth after that which is lost, until He find it."

Prodigals Helped in Many Lands.

This chapter has proved itself the star of hope to prodigals in many lands. Here is the story of a Swedish prodigal: A man, known for his drunken habits and generally bad character, went to the house of a colporteur of the British and Foreign Bible Society at Stockholm, and asked for money.

Without heeding the man's request, the Bible agent said: "Can you read?"

"Yes."

"Then oblige me by reading a few lines from this book."

"What is it?"

"God's Word—the New Testament."

"No, thank you, I would rather not."

"Now, *do,* please."

"Well, just to oblige you, I will."

No sooner had he taken the Testament than his hand shook, and as he read aloud his voice trembled till it stopped abruptly.

"Go on, my friend," said the other persuasively.

"Oh, sir!" exclaimed the man, "it makes me all of a tremble. It is thirty years since I held a Bible, which was left to me by my father. I pledged it for drink, and have never redeemed it."

"And have you never read a Bible since?"

"No, sir. I have tried to forget my father's Bible, but the memory of that act is constantly before me."

"Well, now, how would you like to keep this New Testament and read it?"

"Thank you kindly. I promise to read it."

"Let me mark this chapter (Luke xv.), which I should like you to start with."

"Thank you. Good morning, sir."

"Good morning, friend, and God bless you."

Some little while afterwards, as he was going to preach, the colporteur met the man with his child, sitting by the wayside, reading the New Testament.

"Good evening, friend, you appear to be well employed," cheerily exclaimed the Christian man.

"Oh, sir! Is it you?"

"You've guessed right."

"How can I thank you for the precious Book, sir?" This is the sixth time I have read this chapter. If there is such a Father still to be found, the prodigal son sits here by the wayside."

"Yes, the Father waits. Rise and go to Him as the prodigal did, and you will receive a glad welcome."

"I will! I will!" exclaimed the man earnestly. "This Book shall guide myself and my child to that table which, even for beggars, is prepared in Heaven. Pray for me. God bless you!"

"Amen," responded the other, as the two men shook hands. And the angels of God sang for joy because another sinner had repented.

The Guilt of Sin Canceled, but Not the Consequences.

While forgiveness cancels the *guilt* of sin and saves the soul, it does not cancel the consequences of sin and save the body, or recall the evil influences one has sent forth in his days of sin, which are like children born to him and have a ceaseless life of their own. Jacob was forgiven the wrong he did Esau, not only by God but by his brother also, but through heredity the consequences persisted in his sons, who unconsciously repeated in Joseph's coat, stained with a goat's blood, the deception Jacob had accomplished by the hair of a kid. David was forgiven the "great transgression," in which adultery and murder were combined, but in his sons both offences were repeated. His rebellion against God promoted the disaffection that led his people to rebellion. So in modern life repentance and reform cannot restore wasted nerve or undo the effects of a bad example.

One of the most noted of modern prodigals, who helped many another to return, said when about to die at the noon of life, "Jerry McCauley, the Christian, must die before his time because of the sins of Jerry McCauley, the son of Belial." Repentance does not bring back either the physical strength or the money that is wasted in riotous living. The atonement is not a plan by which one loses nothing

by giving half his life to vice. The prodigal, though forgiven, did not escape all the consequences of his sins. He had only a welcome, a ring, a pair of shoes and a suit of clothes, with which to start life anew, while his brother, who had avoided the riotous living, had the whole farm and good health and an untarnished reputation. God welcomes returning prodigals, but let no young man or woman think that forgiveness cancels all the harm of sin. "Shall we continue in sin that grace may abound? God forbid."

Saving a Soul a Great Event.

"*There is joy in the presence of the angels of God over one sinner that repenteth.*" That is the profoundest word of the whole story. President Mark Hopkins said in his last hours: "If there is joy in Heaven over one sinner that repenteth, then in Heaven they know what is taking place here. Also, they know not only the external, but the internal life of the world, because repentance is an inward thing. So I could go on to show that one system pervades Heaven and earth." If there is joy over a sinner restored, they know it is an awful thing to be lost, that it is a great thing to be saved. A few years ago, when ten men supposed to be killed in a Welch colliery, were brought up alive after ten days' hard rescue work, there was rejoicing all over the British Isles, and the news was cabled to gladden faraway lands. So Heaven rejoices when a soul is saved.

'Twas only a missing sheep,
  One, out of the great, wide fold;
'Twas a wayward sheep and wild,
  And had wandered times untold.
But what if it died alone?
  Or what if the hills were dark?
'Twas only a sheep that was lost,
  As an arrow may miss the mark.
But the Shepherd answered, "I cannot rest
  While My sheep is away from Me;
I'll call till it comes, and I'll bring it home,
  For I bought it on Calvary!"

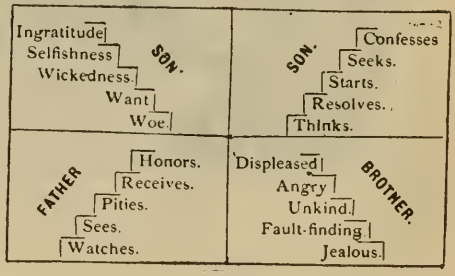
'Twas only a silver coin,
  And the silver was mixed with dross;
And it seemed as a worthless thing,
  And to lose it but little loss.
There were nine bright pieces left,
  And they shone like the morning sun;
And why was there need to search,
  When the toils of the day were done?
But the Seeker said, "Though the coin be rough,
  And though ragged its edges be,
Still it bears My image—I cannot rest,
  Till My lost piece of silver I see!"

'Twas only a Prodigal Son,
  A wanderer far away;
A sinner made poor by his sin,
  Getting poorer every day.
But what if he had no friend?
  And what if he had to roam?
Would such a wild prodigal son
  Be missed in his Father's home?
"Though all men condemn thee," the Father said,
  "Yet not I, for I came to save;
And I came to lift thee out of thy sins,
  And to rescue thee from the grave!"

And the message in Heaven was told,
  'Mid the music of angel-choirs,
That a son was born anew,
  By the Pentecostal fires;
That the fatted calf was killed,
  And the fairest robe was given,
For the lost was found again,
  As a child of the Kingdom of Heaven!
"Rejoice! rejoice! for the dead are alive!
  And the lost have a welcome given:
They have washed their robes, and have made them white,
  And of such is the Kingdom of Heaven."

Edward Husband.

THE PRODIGAL'S UPS AND DOWNS.



At a festival recently given to their teachers by the pupils of the Chinese Sunday-schools in New York City, the following story of the Prodigal Son by a Chinese was read: "A man, he two sons. Son speak he to father; father got money; give some he; father he say, 'I just now give you half.' He give him half; he go long way—like me come China to New York. No be careful of money, use too much; money all gone; he very hungry. He went to man. He want work he say; all right; he tell him to feed pigs. He give pigs beans; he eat with pigs himself. He just now talk, 'My father, he rich man—too much money. What for me stay here hungry? I want to go back and see my father. I say to him, I very bad. He knows I bad. No be son, me be coolie.' He go back; long way, father see him. He take him on the neck. The son say, 'I very bad. I just now no be your son; I coolie.' His father talkey to boy, and say, 'Get handsome coat; give he ring, give he shoes; bring fat cow, kill him, give him to eat.' They very glad. He all same dead; just now come back alive; he lost; he get back.

"Number one son come. He hear music, he tell servant, 'What for they make music?' He say, 'Your brother come back; your father very glad he no sick; he kill fat cow.' Number one son very angry; he no go inside; very angry. Father he come out; he say: 'No, no be angry.' Number one son he say, 'I stay all time by father; never make him angry. My father never kill one fat cow for me. My brother, he very bad; he use money too much; he have fat cow and music.' Father say, 'You no understand; he just dead; he now come to life; he lost, he now come back.' They make music." In describing the meeting of the father and the eldest son, he came up to the preacher, and, putting his hand on his shoulder, said in a soothing tone, "No, no get angry."

A CHINAMAN'S CONCEPTION OF THE PRODIGAL STORY.

EVOLUTION OF JUDGE ARTMAN'S DECISION THAT LICENSES TO SELL INTOXICATING BEVERAGES ARE UNCONSTITUTIONAL.

BY CHARLES E. NEWLIN.

JOHN LOCKE: "The end of government is the welfare of mankind."

LORD MANSFIELD, Court of King's Bench: "It is the duty of the judge, in each particular case, to make a practical application of the rule of right and wrong, and that rule is the common law of England."

Supreme Court of Missouri: "The supreme principle of the common law is the public good."

JUDGE PLATT, of New York City, 1833: "Whenever public opinion and the moral sense of our community shall be so far corrected and matured as to regard them in their true light, and when public safety shall be thought to require it, dram-shops will be indictable at common law as nuisances." (Lee's Text-book of Temperance, p. 201.)

Governments are instituted among men to preserve the natural rights that were in citizenship. Constitutions and laws can, therefore, grant no rights not already possessed by virtue of citizenship, but are enacted to make such rights secure. The Declaration of Independence in its first paragraph, recognized this fact. The attempts to grant rights not inherent in citizenship, are, therefore unconstitutional. Any custom, occupation or business is therefore unconstitutional that destroys the inherent right to "life, liberty and the pursuit of happiness," or the objects of the government, as set out in the preamble to the Constitution, namely, to "establish justice, insure domestic tranquility, promote the general welfare, and maintain public order."

As to Slavery.

Recognizing this principle of common law, Lord Mansfield, from the King's Bench of England, on June 22, 1772, declared slavery illegal, and freed every slave under the British flag the world around.

As to Lotteries.

In 1883, the Supreme Court of Indiana said: "A lottery is immoral and against the best interest of the public, and therefore can no longer be legalized; for no legislature can bargain away the public health or the public morals. The people themselves cannot; much less their servants, the legislature." The *character* of the lottery determined the fact, in the mind of the court, that no citizen had an inherent right to carry it on, and that therefore the legislature could not grant nor *"preserve"* such right.

As to Prize Fights.

In 1895 the Columbia Athletic Club tried to conduct a prize fight. But the court held that such an exhibition would so plainly be against the "moral and intellectual improvement of the people that it could not be allowed," and declared, "if the legislature should attempt to legalize prize fighting, such statute would be unconstitutional."

Other Infamies.

On the same ground statutes prohibiting the house of ill-fame, gambling and the opium den are held constitutional, and any attempt to legalize them would be held to be unconstitutional.

As to Liquor Selling.

The United States Supreme Court has declared: "There is no inherent right of a citizen to sell intoxicating liquor by retail. It is not a privilege of a citizen of the State, or a citizen of the United States." This decision has been confirmed many times by the highest courts. If this were not true, all prohibition laws would be unconstitutional, for "citizens can not be deprived of inherent rights," says the courts. The United States Supreme Court says: "It is undoubtedly true that it is the right of every citizen of the United States to pursue any lawful trade or business." Such trade or business can only be regulated or restricted, not prohibited. Slaughter houses may be regulated and restricted to certain districts. But a law prohibiting all slaughter houses within a State would be declared to interfere with the citizen's right "to pursue a lawful business." The character of the retail liquor business must therefore justify this decision of the courts that no citizen has an inherent right to sell intoxicating liquor and from its character we must determine the right of the State to attempt to protect citizens in such rights by enacting laws recognizing such business as legal under certain restrictions.

On the character of the business the courts are fully agreed, as may be seen from a few representative decisions.

"Intoxicating liquor is conceded to be fraught with such contagious peril to society, that it occupies a different status before the courts and the legislatures from other kinds of property, and places traffic in it upon a different plane from other kinds of business." "There is no statistical or economical proposition better established, nor one to which more general assent is given by reading and intelligent minds than this; that the use of intoxicating liquors as a drink is the cause of more want, pauperism, suffering, crime and public expense, than any other cause." "We presume no one would have the hardihood to contend that the retail sale of intoxicating drink does not tend, in a large degree, to demoralize the community, to foster vice, produce crime and beggary, want and misery." "By general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery equal to the dram shop. It is the prolific source of disease, misery, pauperism, vice and crime." "The theory of the legislation upon this subject is that the business is harmful to society." Unnumbered similar decisions of the highest courts might be quoted.

If slavery and lotteries and prize fighting and gambling, and the house of ill-fame are of such an immoral character, and so fraught with danger to the public, that they can not be constitutionally legalized, how can the courts hold that laws are constitutional which attempt to legalize a business which those same courts declare to be worse than any one of them, and even worse than all of them combined?

Story of the Famous Artman Decision.

Firmly believing liquor license laws unconstitutional on the grounds indicated, the writer of this argument employed an attorney in September, 1906, to put the argument into a brief, which the writer took to Pittsburg, Philadelphia and New York, and submitted to eminent attorneys. Returning home with increased confidence, a few business men of Indianapolis were consulted and agreed to finance the case. On January 7th, 1907, a remonstrance was filed against the granting of a license to conduct a saloon in the 10th ward of Indianapolis. The remonstrance was overruled and the license was granted. Appeal was at once taken to the Circuit Court. The applicant for license asked for a change of venue and the case was taken to the Circuit Court of Boone County, Indiana, presided over by Judge Samuel R. Artman. The case was ably argued on January 25th by Doan and Arbison, attorneys for the prosecution. Judge Artman took the case under advisement until February 13th, when he handed down his now famous decision, declaring saloon licenses unconstitutional under both the State and Federal constitutions. Judge Artman thus summarizes his decision in his book, "The Legalized Outlaw:"

"When the courts say that the saloon results in much evil; that it is detrimental to society; that it is dangerous to public and private morals; that it is dangerous to public safety and good order; that it propagates crime and dispenses misery and suffering, they decide a question of fact in harmony with the universal knowledge of the people, and the people are pleased with this just finding of fact. And when the courts say that no person has a right to carry on, upon his own premises or elsewhere, for his own gain or amusement, any public business, clearly calculated to injure and destroy public morals, or to disturb the public peace, they announce a principle of law that springs from the very purpose of government, and a principle, which, even the unlettered laity must recognize as sound. But, when a court, in the same opinion in which it places this just estimate upon the saloon and announces this universally recognized principle of law, also declares the saloon to be inherently lawful and to stand upon the same legal basis as the innocent and useful pursuits of the drygoods-man, the grocery-man and the hardware-man, the people must surely realize that the principle has not been correctly applied to the fact announced, the conclusion must be that the saloon is inherently unlawful."

The applicant for the license declined to appeal the case, frankly stating that the liquor men did not wish to risk the decision of a higher court upon that question. But other suits are pending, with a view to reaching the United States Supreme Court on new lines.*

*Great impetus was given to the contention that liquor licenses are unconstitutional by the publication in May, 1908, of "The Legalized Outlaw," by Judge S. R. Artman. In one chapter the entire text of his famous decision is given. The other twenty-three chapters contain a most complete analysis of the theories of high and low license, local option and state prohibition. Practically all the important court decisions on the liquor question are woven into a discussion of the main question in a way to make it at once interesting to the layman and invaluable to the lawyer and temperance worker. **Cloth $1.** INTERNATIONAL REFORM BUREAU, 206 Pennsylvania Ave., S. E., Washington, D. C.

How Love Keeps and Liquor Breaks the Commandments.

Romans 13: 8-14.

8 Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. 10 Love worketh no ill to his neighbor: love therefore is the fulfilment of the law. 11 And this, knowing the season that now it is high time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. 12 The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. 13. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

GOLDEN TEXT: *Put ye on the Lord Jesus Christ.*—Rom. 13: 14.

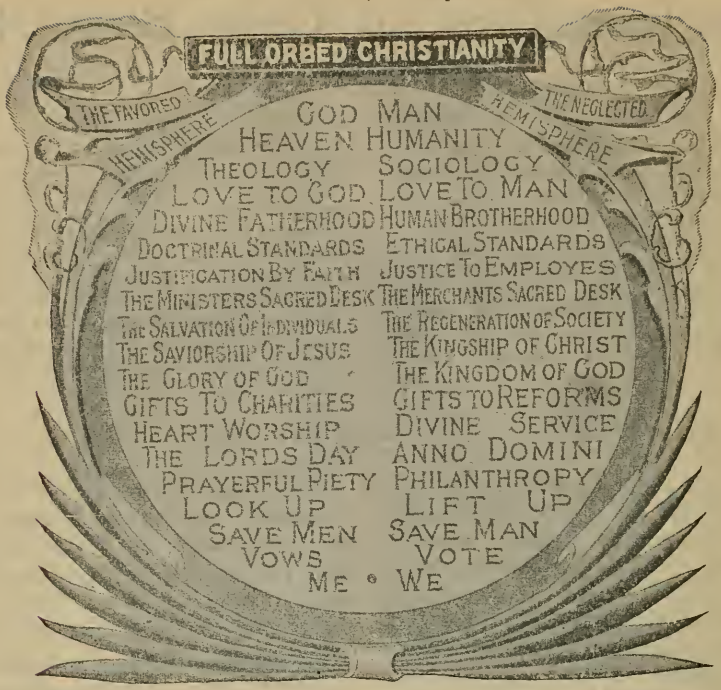
One of the eight commandments of Buddha forbids the use of intoxicants. This and like commandments of Hinduism and Mohammedanism have protected half of the human race against the drink curse, and furnished to heathen religions their one conspicuous virtue. These religions enforce prohibition better than it is enforced in some prohibitory parts of

Christian nations, and they observe their total abstinence rule better than the ethical rules of our own churches are observed by some Christians. Drink has somewhat invaded these total abstinence religions, chiefly among those classes that have been influenced by the white man's evil example. The seven hundred millions who abstain in loyalty to their commandments afford seven hundred million arguments against the popular fallacy that there is in all human beings a natural craving for intoxicants. [See p. 62 Buddha Mohammed.]

Many a Christian temperance man, no doubt, has secretly wished that total abstinence and prohibition had been one of our Ten Commandments. But is not drink forbidden by the Decalogue, fairly interpreted? If so, why was it not more specifically forbidden? Here are questions that should make lively discussion in any wide-awake Sunday-School class.

A prominent preacher in one of the evangelical denominations that allows whiskey distillers to be church members, and even elects them to trusteeships, on being reminded that his church courts were more ready to resolve in behalf of the Sabbath than of temperance, replied, "Oh, yes; Sabbath observance is in the Commandments." It reminded us of the rural justice of the peace who dismissed a man accused of stealing gooseberries, because he could not find anything about gooseberries in his law book.

This temperance lesson finds the law against drink where the Christian world has found the law against slavery, in the second table of the Decalogue, whose essence is love to man. Temperance is a part of this law of right human relations, not a solitary virtue, but one apartment in



the happy palace of brotherly virtues that is built on the second table of the law.

Public Officials "Ordained."

"The powers that be are ordained of God." (v. 1.) This verse is not assigned as a part of the lesson, but is fundamental to it—a good citizenship prelude. It ought not to seem a strange saying in a country whose Supreme Court has said, "This is a Christian nation;" but when Rev. Dr. W. J. Robinson stood in the Pennsylvania House of Representatives, and, with the solemnity of a bishop addressing a class of young preachers, reminded the listening Governor and legislators that they were civil "ministers," "ordained of God," "called" to serve Him and humanity by applying the law of Christ to civil affairs, it was manifestly to many of them and even to some of the preachers who were present, a novel view of politics. However, when the opposite doctrine, that "politics owes no allegiance to the Decalogue and the Golden Rule," was proclaimed by a United States Senator, he was speedily retired from politics, as if to prove that the law of Christ had not been so retired. A denial in deeds often escapes similar rebuke, but it is something to have the people hold fast even in their ideals to the truth that the sovereign and citizen are both responsible to God for every political act. "The greatest thought that ever entered my mind," said the greatest of American statesmen, Daniel Webster, in one of his great moments, "is the thought of my individual responsibility to God." In the words of Gladstone, "The purpose of law is to make it as hard as possible to do wrong, and as easy as possible to do right." That is a good paraphrase of Paul's words that "rulers should be a terror to evil-doers."

"Owe no man anything, save to love one another."—One is tempted to linger on the drink habit as the prolific mother of bad debts. The grocer must charge all sober men an extra price to cover the uncollectable debts of men who spend money they owe for the comforts of life in buying the curses the saloon has to sell. Charitable people must pay the rent bill, because the drunken father put the money he owed his landlord into the rumsellers' till. On the other hand, after five months of no license in Worcester, Mass., a city of one hundred and fifty thousand inhabitants, the largest city that ever voted itself "dry," a bill collector told an official in 1908 he would have to move to some license city to make a living because the number of bills given him to collect were so rapidly diminishing under prohibition. The city tax collector also reported that in spite of the hard times he had collected more of the tax bills that year than in any of the preceding license years.

But this opening verse of the lesson has a greater thought. One debt we all owe, even to unworthy neighbors, the debt of brotherly love, which we must pay in daily installments, and can never fully settle up. The best way to pay this love is not always in charity poured out upon those whose poverty is due to vice. In charity, as elsewhere, prevention is better than cure, and preventive charity is reform, which cuts the vicious roots of poverty. That man loves the drunkard wisely who removes the temptations he is too weak to withstand. And he loves best of all who saves him when a boy, before he begins to drink, by total abstinence and prohibition.

Drink is offered in the name of friendship, but no man truly loves his neighbor who helps to put on him the drink habit and its consequences.

"He that loveth his neighbor hath fulfilled the law."—Here we find the love basis of all law, including temperance laws. Children of all ages think of law as wilful restraint of liberty. But all true laws, divine and human, are love's warnings "for our good always." Law is the red lantern to keep us out of danger, and show us the only safe way. Law is the lighthouse to keep us off the perilous

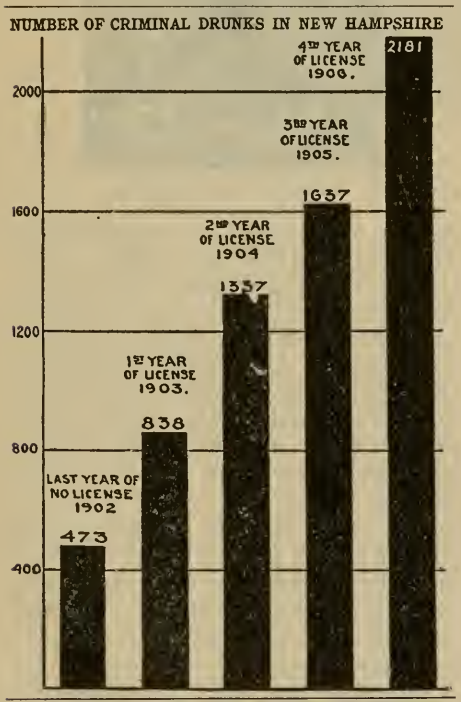
"KEEP OFF THE ROCKS."

rocks. And this is pre-eminently true of all temperance laws.

The broad pedestal of total abstinence and prohibition is shown all through this lesson to be the second table of the law, which Moses and Jesus both condensed into the one great command, "Thou shalt love thy neighbor as thyself." One church wisely gathers its members for moral studies under the name of "The Right Relationship League." The saloon breaks up every right relation, honesty, industry, kindliness, alike in the home and on the street, in business and politics and pleasure.

"Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet."—There is a legend that the devil, having a man in his power, offered him his

choice, whether he would be a drunkard or break all of the commandments. He chose to be a drunkard, but the result was that he soon broke all of the commandments also. Drink makes men atheists and anarchists. And whoever heard of a drunkard who was not profane and a Sabbath breaker? Or of one who did not dishonor his parents? Few murders are done by sober men. It is in saloons that thieves make their plots, and it is there they develop the poverty that often prompts to robbery. Adultery is the saloon's daily bread. Covetousness is its unseen motor. Speaking of alcohol as a murderer recalls a chart in the great tuberculosis exhibit in Washington in 1908, picturing the five chief causes of the "great



white plague" that kills 200,000 a year in the United States. The first picture was an open bottle with a drunken man beside it, showing the chief cause of this plague. Then followed the closed window, overwork, crowded sleeping rooms, smoke and dust, and breathing through the mouth. If alcohol be the chief cause of these 200,000 deaths from one disease, surely the estimate that drink destroys 100,000 a year is not too large.

Official Reports on Alcohol and Crime.

In that same city of Worcester at the time named, the police reports showed only one-third as many arrests for drunkenness (and that with more alert police), than in previous license years, and only sixty per cent. as many inmates in the county jail.

There are countless declarations of judges, sheriffs and prison officers as to the proportion of crime due to intoxicating beverages. These estimates run from three-fourths to nine-tenths, and are all confirmed by the official statistics gathered in 1880 from nine criminal courts of Suffolk County, Mass., and again by the Massachusetts Bureau of Labor in 1895, from the whole State. The result varied only one per cent. and may be considered the most reliable statistics ever gathered on the subject, and fairly representative of American communities where the sale of intoxicants is licensed. We use the first and lowest figures.

There were 16,897 court sentences, of which 12,221 were for drunkenness and 68 for illegal liquor selling, together making 73 per cent. of the whole. Further investigation showed that 2,097 of the other offenders in the 27 per cent. were under the influence of intoxicants when the crime was committed, carrying the proportion of crimes traceable directly or indirectly to drink above 85 per cent. The other investigation, including the whole State, showed that 84.41 per cent. of the 26,672 crimes were due to intemperance habits, and 82 per cent. were committed while the criminal was under the influence of intoxicants.

LOVE WORKETH NO ILL TO HIS NEIGHBOR.

Let the man who thinks the commandments do not forbid either the

drink traffic or the drink habit, imagine the foregoing summary put up as the sign over a saloon door. In the jeers such a sight would arouse he will find how generally the people recognize that the saloon breaks not one commandment, but all.

Imagine that motto hung as a motto over a private sideboard. Let it be written at the top of the petition for license which professing Christians are about to sign. Put it over the ballot box where thoughtless good men are about to license saloons by their votes.

"It is high time to awake out of sleep."—For the most part, men only awake when the saloon has kidnapped some member of the household. They are not aroused when the father or son or daughter of a neighbor goes over the rapids of drink. It is proverbial that many, if not most, of the temperance workers have been awakened by the invasion of their own homes by the drink evil. What folly is this to leave the door unlocked until, not "the horse," but the hope of the household has been stolen! When some unknown man or woman is reported murdered, hundreds of letters from broken hearts pour in on the police, saying: "Send description. Perhaps it is our long lost one."

"Let us cast off the works of darkness, and let us put on the armour of light."—One bitter winter night the Rev. Mark Guy Pearse had taken a cab from a London suburb, and on reaching home bade the driver come in and get something warm and comfortable but non-intoxicating. He noticed that "cabby" had no overcoat, and inquired how it was that he was so insufficiently clad. The man explained his poverty, and Mr. Pearse said: "Well, now, I've got a coat upstairs that would suit you. But before I give it to you, I'm bound to tell you that there is something very peculiar about that coat, and it is right I should explain it to you, before you put it on." "What's that, sir?" said the man, considerably mystified, and not knowing whether he might not find it wise to decline the mysterious garment. Said Mr. Pearse, solemnly, "That coat never had a glass of beer or spirits inside of it from the day it was made until now. I want you to promise me that as long as you wear that coat you will let 'the drink' alone." "All right, sir," said cabby, holding out his hand, "all right, sir; I won't upset the coat by putting any drink inside of it." Many months afterwards, Mr. Pearse met the same man again, and learned that he had kept his bargain.

"No, ma'am," said the Pullman porter to the lady behind us, "the saloon does not trouble me any. Since my conversion, three or four years ago, I have never touched a drop of liquor of any kind, and my wife gets my wages."

He had cast off the works of darkness and had put on the armor of light. The figure suggests that though revelry assumes to be joy and counts goodness as tame, wickedness is really "darkness," not alone in that it is wickedness, but also in that it is really unhappiness; while goodness is "light" in the sense of joy, as well as of right. As we write, the news comes that a skilled workman, to whom Mr. Schwab, of the Steel Trust, a year ago promised $100 if he would abstain for a year, having kept his pledge, has received $200 instead. This is but a suggestion of what abstinence does indirectly for all who practise it, increasing their gains and so their means of happiness. Here it is appropriate to quote Andrew Carnegie's words to young men in his new book, "The Empire of Business." He says to them: "You are more likely to fail in your career

from acquiring the habit of drinking liquor than from any or all the other temptations likely to assail you."

"*Put ye on the Lord Jesus Christ.*" In the Spring of the year 372, a young man, in the thirty-first year of his age, in evident distress of mind, entered his garden near Milan. The sins of his youth—a youth spent in sensuality and impiety—weighed heavily on his soul. Lying under a fig-tree, moaning and pouring out abundant tears, he heard from a neighboring house a young voice saying, and repeating in rapid succession, "Take and read! Take and read!" Receiving this as a divine admonition, he procured the roll of Paul's epistles. Describing the scene, he says: "I opened it, and read in silence the chapter on which my eyes first lighted (it was the thirteenth of Romans). 'Let us walk honestly, as in the day; not in revelling and drunkenness not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.'" He obeyed at once the divine command. His mother's prayers were answered. He came to be known as the great Augustine.

Two Americans sat in a gambling den in Hong-Kong, China, several years ago. The younger man, while waiting for the other to shuffle the cards, carelessly sang a verse of Phebe Carey's hymn, "One Sweetly Solemn Thought." His companion gazed at him with surprise, and exclaimed: "Where did you learn that?" The young man replied, "In a Sunday-school in America." Then old memories rushed like a flood tide to the old man, who, with tear-dimmed eyes, repeated the whole poem. Dashing the

cards on the floor, he said, "Come, Harry; here's what I've won from you: go and use it for a good purpose. As for me, as God sees me, I have played my last game, and drunk my last bottle. I have misled you, Harry, and am sorry. Give me your hand, my boy, and say, for old America's sake, if for no other, you will quit this business." The two men returned to America, and led new lives.

See Class Pledge at end of book.

COMPARATIVE ARRESTS FOR DRUNKENNESS

The *Same* Massachusetts Cities Under *License* and *No-License*

BROCKTON	1898, License	1627
	1899, No-License	455
WALTHAM	1900, License	634
	1901, No-License	179
TAUNTON	1900, No-License	482
	1901, License	1202
CHELSEA	1901, No-License	398
	1902, License	1246
NEWBURYPORT	1901, License	673
	1902, No-License	150
LOWELL	1902, License	4077
	1903, No-License	2304
SALEM	1903, License	1432
	1904, No-License	503
WOBURN	1903, License	842
	1904, No-License	204
FITCHBURG	1905, License	1160
	1906, No-License	359

With License the arrests for drunkenness in the *same cities* are from 2 to nearly 5 times as great as with No-License.

[This and chart on p. 100 from Anti-Saloon League Year Book, 1908.]

NO LICENSE IN THE LIGHT OF THE NEW TESTAMENT.

Official Declaration of the New Zealand Presbyterian Assembly's Temperance Committee, 1905.

The committee deliberately, and by decision of assembly, confines its remarks to the no-license question.

Every intelligent reader of the New Testament knows well that there was no licensing system—no huge monopoly in the sale of liquor—in apostolic times. Dazzling drinking-bars did not occupy the corners of the principal streets in Jerusalem when the first Christians walked those streets. The State did not then grant a privilege (for a fixed sum) to a few citizens securing them the sole right to trade in intoxicating drink. Hence it is impossible to find in the New Testament any direct approval or disapproval of a system that did not then exist.

The New Testament, however, is not a mere musty volume of sanctions and limitations. It is a living book; the Lamp of God among men; "a discerner of the thoughts and intents" (*i. e.*, of the nature and purposes) of men and institutions past, present and to come. Nowhere does it expressly enjoin the elevation and enthronement of women in her own sphere; yet it has raised and enthroned her. . . . It is the spirit of the New Testament that quickens men to reform bad, and create pure, conditions of life. The ethical principles of the old book are deep, and thorough, and all-inclusive. It is right and reasonable, therefore, to mark the application of these principles to the no-license question, and to consider whether the third petition of the Lord's Prayer is being fulfilled or thwarted by our licensed drinking-bars.

The New Testament, for one thing, plainly forbids, and so regards as un-Christian, the elaborate and constant provision for a dangerous carnal appetite. "Make not provision for the flesh to fulfil [satisfy] the lusts thereof," is a command that is found in the heart of the New Testament, and is inspired by the Spirit of God. . . . To provide places for drinking in order to gratify the alcoholic appetites, regardless of its evil effects, is surely and clearly hostile to that wisdom which "is first pure." . . .

We know that these places are fully stocked with all manner of intoxicating liquor, and that they literally constitute a legalized provision for, and temptation to, drunkenness in every town. They constantly foster drinking for drinking's sake. They everywhere flourish through the drinking appetite. What then? These bars may now be closed by the vote of Christian electors. And so all those who vote against them act in accord with the principle, viz., of "making not provision for the flesh to fulfil the lusts thereof."

To the devout and intelligent reader, the New Testament also makes it clear that it is a sin for the strong Christian man to use his strength inconsiderately to the moral injury of the weak. The words will bear powerful examination. They are these: "When indeed ye thus sin against the brethren, and wound their weak consciences, ye sin against Christ" (2 Cor. 8: 12). There is nothing hypothetical in the sentence; nothing about expediency or inexpediency. The apostle here goes below the surface aspect of the action, and lays bare its inner ethical significance. At bottom, says Paul, this callous carrying of Christian strength to the moral pain and hurt of weakness is sin against a brother, and sin against that brother's Saviour. But what was the offense in the apostle's day? It was merely the flaunting of a conscientious scruple in a young convert, as to the eating of meat that had been offered to idols. A trifle! we would say. Yet Paul, not as a weak brother pleading for the weak, but as a very giant in the service of God, made plain the moral dangers of the strong, and called for strength ennobled by Christlike sympathy and manful self-restraint.

The application of this principle to no-license is self-evident. The drinking-bars of this colony not only cause many sad hearts and guilt-stained consciences; they effect the ruin of many weak men and women in body and soul.

Well, the scriptural principle under review says to the strong man (who can take or leave his glass, whose vote shuts or opens the bar), "Deny yourself in the interest of the weak; remove the open snare in which they have been caught and maimed; do everything in your power to stop the manufacture of moral wrecks." If, however, the strong man rejects the counsel, and wills to have the open bar, whoever may be destroyed, what then? God's Word declares, "When ye thus sin against the weak brethren ye sin against Christ."

Once more: The ideal of Christian life found in the New Testament is not merely self-denial for the sake of others, but self-giving for the saving of others.

TEMPERANCE WORK URGED BY THE CHURCHES

The Federal Council of the Churches of Christ in America, representing about eighteen millions of evangelical church members, in its meeting in Philadelphia, 1909, adopted the following recommendations:

1. The education of the young by the intelligent use of the temperance lessons in the Sunday-schools, and the introduction into secular schools, of primary and secondary grades, of such text-books as shall make plain the effect of alcoholic indulgence upon body and mind, and show clearly the effect of the traffic upon economic and social conditions, and the relation of the traffic to pauperism, ignorance and crime. We recommend the dissemination of literature in all languages presenting the results of scientific investigations.

2. The recognition and approval in commerce, as in the affairs of State, of those who honor conscience by their refusal to have part in the offense of the liquor power. And likewise the practical disapproval of those who, for selfish ends, lend their power of thought or wealth or public office to the defense or support of this iniquitous traffic, either at home or in foreign lands.

3. The encouragement of every organization or enterprise which in any measure strengthens sentiment against the use and sale of alcohol as a beverage.

4. The re-employment of the old methods of Gospel Temperance with the public and private declaration that men and women should be, and by the grace of God may be, delivered from the thrall of strong drink.

5. A campaign of temperance pledge signing by young and old.

6. The appeal to citizenship, that prohibition laws already upon the statute books of the several States shall be enforced.

7. That the National Congress be urged so to frame its interstate enactments as to avoid the nullification of temperance legislation in the several States.

8. That the action of Congress for the abolition of the beer-selling canteen in our military establishment and in our National Soldiers' Homes be approved.

9. We recommend such action by the State legislatures and by the National Congress as shall protect the Indians against the evils of strong drink.

Joseph Cook, LL.D., in address on "Neal Dow's Watchwords": "Most Protestant churches exclude rum-sellers from church membership. To do this, and yet to allow church members to vote unrebuked to legalize rum-selling, is flat self-contradiction and moral dishonor. Whether a sin in itself, or only in its consequences, or in both respects, it is certain that rum-selling as a business is so mischievous that after many decades of discussion, the general Protestant rule is to exclude the rum-seller from church membership. This large and indisputable temperance fact has many sides:

1. Any business which justly excludes the man who practises it from church membership cannot be consistently licensed, or in any way legalized, by Christian votes. One and the same church cannot, without self-contradiction, exclude rum-sellers from church membership and also favor legal sanction of rum-selling. It cannot, in reason or honor, with one hand make rum-sellers and with the other excommunicate them.

2. Any business which justly excludes the man who practises it from church membership cannot be legalized without sin.* This is the official declaration of the Methodist Church in the United States, and is the level to which all churches that exclude rum-sellers from church membership ought, in simple Christian consistency, to rise.

3. Any business which justly excludes the man who practises it from church membership ought not to be legalized by the State, nor should the State have any partnership in such business. It is from the point of view of this fact that the Norwegian system, which provides for the continuance of the traffic under State management, is seen to be vicious in principle. This scheme legalizes what the Protestant churches now almost unanimously denounce as immorality.

4. Any business which justly excludes the man who practises it from church membership cannot be legalized by a free State depending on the votes of a free church which excludes rum-sellers from membership unless by the disloyalty of Christians.

5. As no rum-seller ought to be a church member, no political party that proposes to legalize rum-selling can be consistently supported by Christian votes.

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*Methodist General Conference of the United States, 1888: **"The liquor traffic can never be legalized without sin. License, high or low, is vicious in principle and powerless as a remedy."**

Christianity an Abstinence Religion.

Rom. 14: 12-23.

12 So then each one of us shall give an account of himself to God. 13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way or an occasion of falling. 14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean. 15 For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. 16 Let not then your good be evil spoken of: 17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. 18 For he that herein serveth Christ is well-pleasing to God, and approved of men. 19 So then let us follow after things which make for peace, and things whereby we edify one another. 20 Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence. 21 It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. 22 The faithful which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth. 23 But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.

GOLDEN TEXT: *Happy is he that judgeth not himself in that which he approveth.* —Rom. 14: 22.

[In order to understand this passage we must recall that Hebrew Christians then claimed that the rules of Judaism against eating meat or drinking wine that had been offered to idols was binding not only on themselves but also on Gentile converts, who in turn argued that as an idol is nothing there was no good reason why they should not eat such viands at a friend's house or buy them in the market. Paul's oft-repeated argument uncovers the foundations of Christian courtesy as he shows that it is our privilege and duty to give up an unnecessary indulgence that would offend others and injure their Christian life even though we believe that the indulgence given up would not in itself be harmful to us. This principle translated into its modern application means that even though a man thinks he might use intoxicating beverages without harm to himself, even though he thinks, in face of recent discoveries, it is not wrong *per se* to take an occasional glass of wine, he is nevertheless in duty bound to abstain if he thinks his example might lead to harm in the case of others. President C. W. Eliot, of Harvard University, has been persuaded, at seventy years of age, that it is "inexpedient," in the light of modern experiments on alcohol, for even a self-controlled gentleman to drink in strict moderation of beer or wine, since even a moderate indulgence may lead to injudicious words or acts. No twentieth century man has a right to read Paul's first century argument as if God had not given us a newest testament of modern science, more fully revealing the divine laws of the universe.]

"That no man put a stumblingblock in his brother's way." We should abstain for our neighbor's sake and for our own, but first and most of all for God's sake, for the two great commandments, which are really three, constitute the supreme charter of temperance work. Will any one dare to say he can drink intoxicating poison as a beverage to the glory of God? But we are each under orders to "do all to the glory of God." Does any one question whether if all use of intoxicating beverages was abolished religion would be stronger and sins fewer? If that is the case, ours is "a total abstinence religion." No one can love God supremely, and at the same time help by selling or buying intoxicating beverages to keep men from God, or draw men from God.

Abstain for the sake of your neighbor. That means, first of all, for the sake of your own wife and children. There is a story told of a farmer's wife who went to meet her husband in the dusk at an appointed fence corner, and seeing what she took to be her husband on the other side of the

fence, handed her baby to a bear, which swiftly bore it away to the mountains never to be seen again. That man hands his child over to a more cruel beast, who, by his drinking example, leads his child to become a drunkard.

A Wife's Beer Money.

Many years ago there resided in Manchester, England, a young calico printer, a capital worker, and a most obliging man, but unhappily addicted to drink. John, however, got married, much to the thankfulness of his friends, who hoped that through his young wife he might reform. Shortly after their wedding John said to Mary: "You're a sober woman, and so I mean to be a sober man; we must agree to take no more, each of us, than one pint of ale per day." With a serious face Mary queried gently: "Where shall you drink it, John? Except Sundays, you don't return home till late." "Of course in the factory—for your share, I will give you six cents a day, and you can drink it where you please." Months elapsed, during which John was unable to limit himself to his "one pint." At length came round the young couple's marriage anniversary. "Now, my dear, we've not had a single holiday since we were wed; let us have one to-day!" "With all my heart, girl!" he responded; "and if only I had a spare shilling or two in the world—that public-house is ruining me, to be plain, wifie—we might take a jaunt to the village, and see your mother." "I will stand treat, John!" said Mary. "You! you!" cried the amazed husband; "have you got a windfall of a fortune, and I never heard of it?" "I have just had the money for my pint of beer," smiled Mary, joyfully. "Your what?" "My pint of beer," she repeated, producing an old stocking which had served for purse, and from which immediately clinked out upon the tablecloth three hundred coins. "And you have not once tasted it, Mary!" he stuttered with a flood of tears; "then I never, never will again." "By God's grace, dear John," added the young wife softly (for she was a true Christian), and gathering up the stocking's contents, she handed him $21.90. A memorable day it proved indeed, the day which fixed the turning-point of John's hitherto wasted life. "By God's grace" he did most faithfully keep his vow and he prospered.

Obstacles to Success.

"*It is good not to eat flesh nor to drink wine . . . whereby thy brother stumbleth.*" .

What a host of moral perils assail our boys and young men to-day! Shall we make them greater by our example or by failing to smash the traps, so far as we can, that threatens their feet? One writer has thus pictured the perils of youth: One day I was in a wood watching a dove preening its pretty wings on a beech bough. It looked the picture of security. I had no thought that a bloodthirsty eye was fixed upon that dove; but all of a sudden there was a whirring sound, a short scuffle and a piteous outcry, and I saw that a sparrow-hawk had seized it in its talons and was bearing it away to tear it to pieces at its leisure. Who oftenest plays the part of destroyer to our young men? Is it not the man who makes it his business to induce men, and especially young men, to drink that he may be enriched? By him our thoughtless boys, sporting in innocence, are destroyed body and soul, many of them every year.

Let us tell young men the new discoveries of scientific men which show

that even the most moderate drinking dims their efficiency, and so their success. For example, Dr. V. H. Rutherford, of the British Parliament, in an address in London, showed that not only is the score of a soldier at the target affected unfavorably by even a glass or two of wine, but so small an indulgence makes a measurable difference in the time it takes to recognize a color or to decide even the smallest matter requiring judgment.

Our readers have been hearing for years about Luther Burbank, "the plant wizard," who has become famous throughout the world on account of his production of new varieties of fruits and flowers. Luther Burbank is not a temperance lecturer or the editor of a Prohibition paper. He is simply a cool-headed, clear-eyed man of science, who tells things as he sees them, without reference to their bearing on the temperance question. Not long since Mr. Burbank printed an article against tobacco and alcohol, which was as follows:

"If I answered your question by saying that I never used tobacco and alcohol in any form, and rarely coffee or tea, you might say that was a personal preference and proved nothing. But I can prove to you most conclusively that even the mild use of stimulants is incompatible with work requiring accurate attention and definite concentration. To assist me in my work of budding—work that is as accurate and exacting as watchmaking—I have a force of twenty men. I have to discharge men from this force if incompetent. Some time ago my foreman asked me if I took pains to inquire into the personal habits of my men. On being answered in the negative he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men, while able to do the rough work of farming, call budding and other delicate work 'puttering,' and have to give it up owing to inability to concentrate their nerve force.

"Even men who smoke one cigar a day cannot be trusted with some of the most delicate work. Cigarettes are even more damaging than cigars, and their use by young boys is little short of criminal and will produce in them the same results that sand placed in a watch will produce—destruction. I do not think that anybody can possibly bring up a favorable argument for the use of cigarettes by boys. Several of my young acquaintances are in their graves, who gave promise of making happy and useful citizens, and there is no question whatever that cigarettes alone were the cause of their destruction. No boy living would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him."

Andrew Carnegie says in his "Empire of Business": "The first and most seductive peril, and the destroyer of most young men, is the drinking of liquor. I am no temperance lecturer in disguise, but a man who knows and tells what observation has proved to him; and I say to you that you are more likely to fail in your career from acquiring the habit of drinking liquor than from any or all the other temptations likely to assail you. You may yield to almost any other temptation and reform—may brace up, and, if not recover lost ground, at least remain in the race, and secure and maintain a respectable position. But from the insane thirst for liquor escape is almost impossible. I have known but few exceptions to this rule."

On the coast of Florida there are many rookeries where thousands of

sea-birds build their nests and rear their young Haunting the rookeries of these birds is a large blue crab. He makes a hole in the ground, usually under a log, and, when he hears a noise, elevates his head and protrudes his eyes with startling effect. He is able to take care of himself, for his pincers are powerful and his shell is hard. He is often as large as a big saucer. There is a perpetual war between him and the birds. He wanders among the nests at night, and appropriates the bits of fish left by the nestlings, and the young themselves, if he can find a mother off her guard. But he has to be sly, or he is killed by the stroke of a bayonet bill, and eaten in his turn. When the cruel hunters for hat plumes have driven off or destroyed the parents of a rookery, these crabs swarm out and devour the neglected young birds in short order. Such an enemy of our children is the liquor traffic, for it not only steals away the children's food by enslaving the father, but often destroys the children themselves by the blows of drunken parents, or by inducing them to drink. Strange that fathers, for the sake of political or commercial plumes, or mothers, for social plumes, will allow their children to be captured by the drink monster.

Bottled Up.

"When I was a little boy," remarked an old gentleman, "somebody gave me a cucumber in a bottle. The neck of the bottle was small, and the cucumber so large that it wasn't possible for it to pass through, and I wondered how it got there. But out in the garden one day, I came upon a bottle slipped over a little green fellow that was still on the vines, and then I understood. The cucumber had grown in the bottle. I often see men with habits that I wonder any strong, sensible man could form, and then I think that likely they grew into them when they were young, and cannot slip out of them now—they are like the cucumber. Look out for such bottles, boys."

Rescue of a Drunkard.

Dr. C. L. Goodell, of New York, tells this story: "Jimmy was a member of the church, but prosperity came to Jimmy, and as he got money he forgot God. He fell into bad company and began to drink; all his fortune, an interest in a whaling vessel, went down Jimmy's throat until he wasn't worth a dollar. He had a place as salesman in the fishing business, that was all. He hadn't been in a church for years, but I noticed him at meeting one night sitting on the back seat. Somehow, my heart was drawn toward the fellow, and he was moved by the heartfelt interest that he knew I had in him, so he came week after week. Sometimes he would be sober and sometimes he would be so drunk that I hardly knew if he could get out of the church alone.

"One Sunday night Jimmy came in and dropped heavily down in the back seat. I was in the pulpit and I said to myself, 'He has either been drinking more than usual or else there is something going on. No, Jimmy is sober enough so that he knows what is going on.' After the service was over Jimmy had taken his place again on the back seat. I went to him and threw my arm around his shoulder and talked to him. He said, 'Doctor, I want it and I am going to turn over a new leaf, but I have got to have just one more drink.' I said to him: 'You want something to eat, Jimmy.' He replied, 'I guess you are right; I haven't had anything to eat to-day. I had a drink this morning,

and two or three more at noon and another to-night, and I haven't had anything to eat to-day.' I got him down to a restaurant where they had nothing but tea and coffee to drink. I ordered black coffee and beefsteak, and after he had eaten the steak and drank two or three cups of coffee he began to feel quite like himself, and he said, 'I feel better; I guess I will go home now.' I said, 'I will go home with you.' At the front steps he said, 'Good night.' I answered, 'I will go up with you to your room and see you tucked into bed.' So I stepped in and tucked him in bed and talked with him, and then went home. When he heard my feet echoing down the street, he said to himself, 'Now the minister is gone, I will put on my clothes and go down and have a good drink and a good time.' He got out of bed and started to put on his clothes, when all at once he stopped and said, 'I won't do it; I am a mean man but I am not mean enough to do that. After the minister was kind enough to come clear home with me and tuck me into bed, I am not mean enough to go back on him.' A strange thing happened when Jimmy woke up the next morning; for the first time in twenty-five years he didn't want any liquor. I can't explain it, but I know it is a fact that Jimmy didn't want any liquor and he didn't get any. He went on day after day, and he didn't want any liquor, and he came into the meeting and gave his testimony."

TEMPERANCE ILLUSTRATIONS.

"Cruel as the Grave."—In several ways the kea of New Zealand may serve as an illustration of the drink evil. It used to be a harmless bird, but has shown that even birds may acquire unnatural and abhorrent habits. The bird formerly fed on grubs found in a vegetable resembling a sheep, and it is supposed to have mistaken an animal sheep for this vegetable sheep, perhaps when the latter was rare in drouth, and having wounded the sheep and gotten a taste of blood, or perhaps having found maggots in a dead sheep, acquired the habit of attacking sheep, which was done so slyly that for years there was a controversy whether the kea was to be credited with the numerous slain sheep found by the shepherds. Thirty witnesses have set all doubts at rest. The birds, one or two at a time, inspect a flock and take their pick, the best of the sheep. Each bird leaps on its prey, generally on the rump. The sheep tries to shake it off, but the bird's talons hold fast. Then it begins to tear away the wool from one spot, and then thrusts its powerful beak into the flesh laid bare. As the beak pierces the flesh, the sheep jumps wildly, and then rushes about in vain efforts to rid itself of its tormentor, the kea meanwhile balancing itself with outspread wings. The poor sheep finally becomes exhausted, and falls to rise no more. Sheep after sheep is killed in this way by one or two birds, and then a whole flock of the birds will come out of hiding to enjoy the feast. How like the drink demon this is! But there are myriads of witnesses to his deadly work: the fathers and mothers, the wives, the sons and daughters who witness the struggle from the beginning, and finally see their loved ones die the death of the drunkard, the suicide, the criminal or the outcast. To the raven that shadowed the life of the poet Edgar Allen Poe, many another has cried in vain:

> "Take thy beak from out my heart
> And take thy form from off my door,
> Quoth the raven, 'Nevermore.'"

Sir Thomas Barlow to Drinking Women: I must say in the most deliberate way that *I do not think that any cure from the results of alcoholism is permanent or satisfactory, unless the poor victim has admitted her wrong-doing, and has come upon it not merely as a disease, but as a sin for which she is responsible.* Mere prudential morality and mere material ways of dealing with the evil are not sufficient. It must be looked upon as a wrong, and dealt with by moral as well as by physical methods. It is the shallowest thing for anybody to say that it is only a disease. It is a disease, but only as other forms of wrongdoing lead to a disease.

MICHAEL TRIUMPHING OVER SATAN, BY GUIDO RENI. Rev. 20: 1, 3.

THE TWO WINGS OF TEMPERANCE REFORM—TOTAL ABSTINENCE AND PROHIBITION.

Let us try to be painters now, and make this picture over. Let us take Satan for the whole liquor business. Hear what is said of it by the Supreme Court of the United States, Crowley vs. Christenson, 137 U. S. 86: "By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram shop, where intoxicating liquors, in small quantities, to be drunk at the time, are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source." See pp. 30, 62.

And who is the good angel that is determined upon chaining this terrible enemy of mankind? His name is Temperance Reform. The wings of the Temperance Angel are total abstinence and prohibition. And what is that sword in his right hand? It is the sword of "Public Opinion." And that chain which the Angel of Temperance holds in his hand is made of laws that have been passed in many lands to prevent the sale of poisonous beverages. By this chain Al Gohol, the prince of devils, shall be bound.

For The Sake of Others.

1 Cor. 10: 23-33.

23 All things are lawful; but all things are not expedient. All things are lawful; but all things edify not. 24 Let no man seek his own, but *each* his neighbor's *good*. 25 Whatsoever is sold in the shambles, eat, asking no question for conscience sake; 26 For the earth is the Lord's, and the fulness thereof. 27 If one of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. 28 But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake: 29 Conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience? 30 If I by grace partake, why am I evil spoken of for that for which I give thanks? 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 32 Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: 33 Even as I also please all men in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved.

Golden Text: *No drunkard shall inherit the Kingdom of God.*—1. Cor. 6: 10.

The Greek and the Jew we find yoked together in the church at Corinth. And how did they come to be yoke-fellows? Through the preaching of Paul, both had been brought to a knowledge of Christ. And what kind of yoke-fellows did they make? Did they pull together? Not always. Could it be expected that they would? The Greek had behind him centuries of idol-worshiping ancestors, the Jew centuries of God-fearing ancestors. To the Greek all who were not Greeks were "barbarians." To the Jew the Greeks were "Gentiles," which meant about the same.

How wide apart they were in their traditions and customs! The Jew ate meat, but not all kinds of meat, only that which was "clean," according to the law of Moses, the flesh of such animals as chewed the cud and parted the hoof. He was also forbidden to eat meat offered to idols. We see a striking example of the result of such teaching in the firm refusal of Daniel and his three boy companions to eat the meat and drink the wine which was set before them in the king's school, when they were captives in Babylon (Daniel 1). On the other hand, the Greeks prized above any other kind of meat that which had been placed before idols, because it was regarded as "consecrated," and was also of the best quality. To the Christian Greeks in Corinth idol meat had lost its sacredness, but as they counted an idol as "nothing," they saw no reason why they should not eat idol meat in company with their friends who had not yet broken away from their idolatries. Such eating, however, seemed to their Jewish fellow-Christians a great sin, and they had bitter words to say about it. The Apostle Paul was appealed to as arbitrator. It is likely that both Christian Jews and Greeks had agreed to abide by his decision. Paul was a Jew by birth and training. Could he side with the Greeks? But he was broad-minded, and could consider the Greek point of view as well as the Jewish. He did

look at both sides of the question, and rendered a decision which has served Christians ever since in all the world concerning things doubtful, proclaiming the principle of self-denial for the good of others.

His advice on this subject is in a Bible letter we speak of as "First Corinthians." He was careful to tell the Greek Christians that all men had not risen to their point of view in considering an idol as nothing, and that to such the eating of meat that had been offered to idols could not but be confused with continued allegiance to idols, and that, therefore, they should not have anything to do with this meat. To put it into our modern way of speaking, Paul showed them that in order to be consistent Christians they must not have any association whatsoever with idols or their sacrifices. And Paul nobly wrote them that, as for himself, if self-indulgence on his part, in even an innocent way, would become a stumbling block to any brother, he would in that forever practise self-denial. He, therefore, advised the Greeks not to partake again of the idol meat.

Paul's Jewish predilections seem not to have entered into the solution of the question. The matter was to be settled by considering only how the greatest good could be accomplished in the promotion of the peace of the church and in saving those who were still out of Christ. Of course Paul would not have advised that there should be any compromise on a question of right and wrong. The Bible rule is, "First, pure, then peaceable." As it was only a question of privilege to the Greeks, they yielded and pulled together amicably with their Jewish yoke-fellows, brought into harmony by their desire to see the name of the Lord Jesus glorified. Paul, in his wisdom, had not said, "The Jews are right." He had decided the question on higher grounds, and in so doing there was no opportunity on the one hand for the bitterness of defeat, or on the other hand, for the self-gratulation of conquest. The church was really stronger for the difficulty that had arisen, having learned something of the privilege of giving up rights (not right) for the sake of others.

Inebriation Not Inspiration.

Why should I abstain from intoxicating beverages? (Let this lesson be kept close to the one question of beverages. The medicinal use of drink requires at least a whole lesson; so also the question of what liquor law is best.) I. Even though I feel sure that alcoholic beverages will do me no harm, yet if I see that my example might cause some human brother to be harmed, or to harm others, I am bound to abstain, inasmuch as the custom of drinking is, even to those who defend it, only a privilege, not a duty. In the words of Neal Dow, "No one has a right to do that which, if the whole world follow his example, as some are almost sure to do, will produce more harm than good." II. But in the twentieth century, when insurance tables prove that even moderate drinking injures health and shortens life, I am bound to abstain also for my own sake, in fulfilment of the command, *"Thou shalt love thy neighbor as thyself,"* which requires a proper self-love and self-regard. Suicide is wrong, as well as murder. I have no more right to poison myself than others. No one in Corinth claimed that idol meat was *per se* harmful. It was only to the associations that anyone objected. But it is not alone the associations of the saloon that are bad; the alcohol itself is harmful to body, mind and soul. Insurance tables, insanity statistics, criminal records, all

prove that. Anyone who drinks is liable to get drunk, and so to become a drunkard, and one who was never drunk may be diseased in every cell of his body through daily tippling. We need to repeat often that Dr. Benjamin Ward Richardson, a London physician, has said that daily tippling injures one's health and his children more than the monthly pay-day debauch.

1. Moderation, as a substitute for abstinence, was sincerely and thoroughly tried by temperance leaders and discarded as inadequate. 2. Substitution of wine and beer for whiskey and other distilled liquors was also sincerely tried by temperance societies, and found equally unavailing. 3. Abstinence was at last tried, and the doctors now declare it the way to health, and the athletes find it the way to strength. 4. Greeley, Peary, Nansen, Kane, and other arctic explorers, proclaim abstinence the best plan for extreme cold; and Stanley, in his African annals, proves abstinence is also safest in the tropics. 5. The fact that fifty-one per cent. of the business establishments of the United States either require abstinence of employees or at least give abstainers the preference, shows that abstinence is the best plan for business success. 6. Jefferson declared for abstinence in public service, that is, in politics. 7. The churches have with nearly unanimous voice resolved in favor of abstinence as the only consistent attitude for the Christian.

No one claims that any evil consequences can come from abstaining altogether, and when one has never allowed himself to form the habit, not even self-denial is required; but let others who have not acquired the dangerous liking for the drink remember the profound saying that "self-denial is self-love living for the future." Therefore, let us insure our future by taking this pledge to-day:

> For my own sake. For the sake of others,
> For Christ's sake, and by His help,
> I will totally abstain from all intoxicating beverages.
> (Signed)

A Story for Boys.

"Mister, do you lend money here?" asked an earnest young voice at the office-door. The lawyer turned away from his desk, confronted a clear-eyed, poorly-dressed lad of twelve years, and studied him keenly for a minute. "Sometimes we do—on good security," he said, gravely. The little fellow explained that he had a chance to "buy out a boy that's cryin' papers." He had half the money required, but he needed to borrow the other fifteen cents. "What security can you offer?" asked the lawyer. The boy's brown hand sought his pocket, and he drew out a paper carefully folded in a bit of calico. It was a cheaply-printed pledge against the use of intoxicating liquor and tobacco. As respectfully as if it had been the deed to a farm the lawyer examined it, accepted it, and handed over the required sum. A friend who had watched the transaction with silent amusement laughed as the young borrower departed. "You think that I know nothing about him," smiled the lawyer. "I know that he came manfully, in what he supposed to be a business way, and tried to negotiate a loan, instead of begging the money. I know that he has been under good influences or he would not have signed that pledge, and that he does not hold it lightly or he would not have cared for it so carefully. I agree with him that one who keeps himself from such things has a character to offer as security." The boy probably did not know that business

firms require abstinence, but he knew by the clear instincts of boyhood that a boy who did not drink would be more reliable to do a job or pay a debt, and he supposed others would see that also.

A Story for Girls.

"I think a Christian can go anywhere," said a young woman, who was defending her continued attendance at some very doubtful places of amusement. "Certainly, she can," rejoined her friend, "but I am reminded of a little incident that happened last summer, when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide of the party. 'Can't I wear a white dress down into the mine?' she asked, petulantly. 'Yes'm,' returned the old man. 'There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back.'" There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterward. No woman who would keep a spotless reputation can afford to drink anywhere, for drink dethrones modesty and strengthens passion.

Two Stories for Fathers.

Many a father abstains for the sake of his child. Here are two stories that will help to increase the number:

Two grave, quiet-looking men stood on the steps of a big house in Washington some years ago. They were watching four bright children get into a cart and drive down the street, throwing back kisses and "good-byes" to papa and papa's friend, the general. The father was General Phil Sheridan. The other general, an old friend, said: "Phil, how do you manage your little army of four?" "I don't manage; they are mischievous soldiers, but what good comrades! All the good there is in me they bring out. Their little mother is a wonderful woman, and worth a regiment of officers. I often think what pitfalls are in waiting for my small, brave soldiers all through life. I wish I could always help them over." "Phil, if you could choose for your little son from all the temptations which will beset him the one most to be feared, what would it be?" General Sheridan leaned his head against the doorway and said, soberly: "It would be the curse of strong drink."

Senator Henry J. Coggeshall is a poet. He says, however, that he has only written one poem. "To tell you the truth," said the Senator one day at the Fifth Avenue Hotel, "that poem you have heard about was really inspired. One of my senatorial colleagues gave a dinner, and I was one of the guests." "Were you fined a poem for drinking seltzer?" asked the reporter. "No," replied Senator Coggeshall. "I refused to drink anything intoxicating, and my colleagues began to jibe me. I thought of a promise I had made to my little daughter, her last words to me when I left home for Albany being: 'Papa, be true to me.' I gave the poem that title." It is as follows:

What makes me refuse a social glass?
Well, I'll tell you the reason why;
Because a bonnie, blue-eyed lass is ever standing by.
And I hear her, boys, above the noise of the jest and the merry glee,
As with baby grace she kisses my face and says, "Papa, be true to me."

See Class Pledge at end of book.

THOUGHTS ON LIBERTY.

To teach the children in the home, the Sabbath school and the public school the true relation of love, and law, and life, and liberty, as respectively the root and trunk and sap and fruit of the tree of life, is the most effective way to right the discordant social relations of men, especially those that appear in Sabbath breaking, gambling, impurity, and intemperance, all of which evils attack society under the false banner of "personal liberty," as Cambyses conquered Egypt, when it was the foremost nation in the world, both in arms and letters, by taking advantage of their worship of sacred cats; his troopers being armed each with a crate of cats, that were thrown as hand grenades at the defenders of Egypt, who would not kill a cat to save a life or a wife, and so surrendered their country without a blow (over). "Personal liberty" is our sacred cat. When Dr. F. E. Clark was in India, condemning idolatry, one of the natives who had received an American dollar asked, "What is this image on the coin?" "That is the Goddess of Liberty." "Oh, I thought you did not worship goddesses in America!" Dr. Clark tried to convince him that we did not make a Diana of this "silver image," but did not succeed; and, in fact, it is largely because "liberty" is a superstition, that such a curse as the drink habit is allowed in our country. No man would make a business of dispensing such a curse to his neighbors if there were not "big money" in it, to be obtained with little effort, and men might not be allowed to make it their business to enslave others with drink were it not for our absurd ideas of "personal liberty."

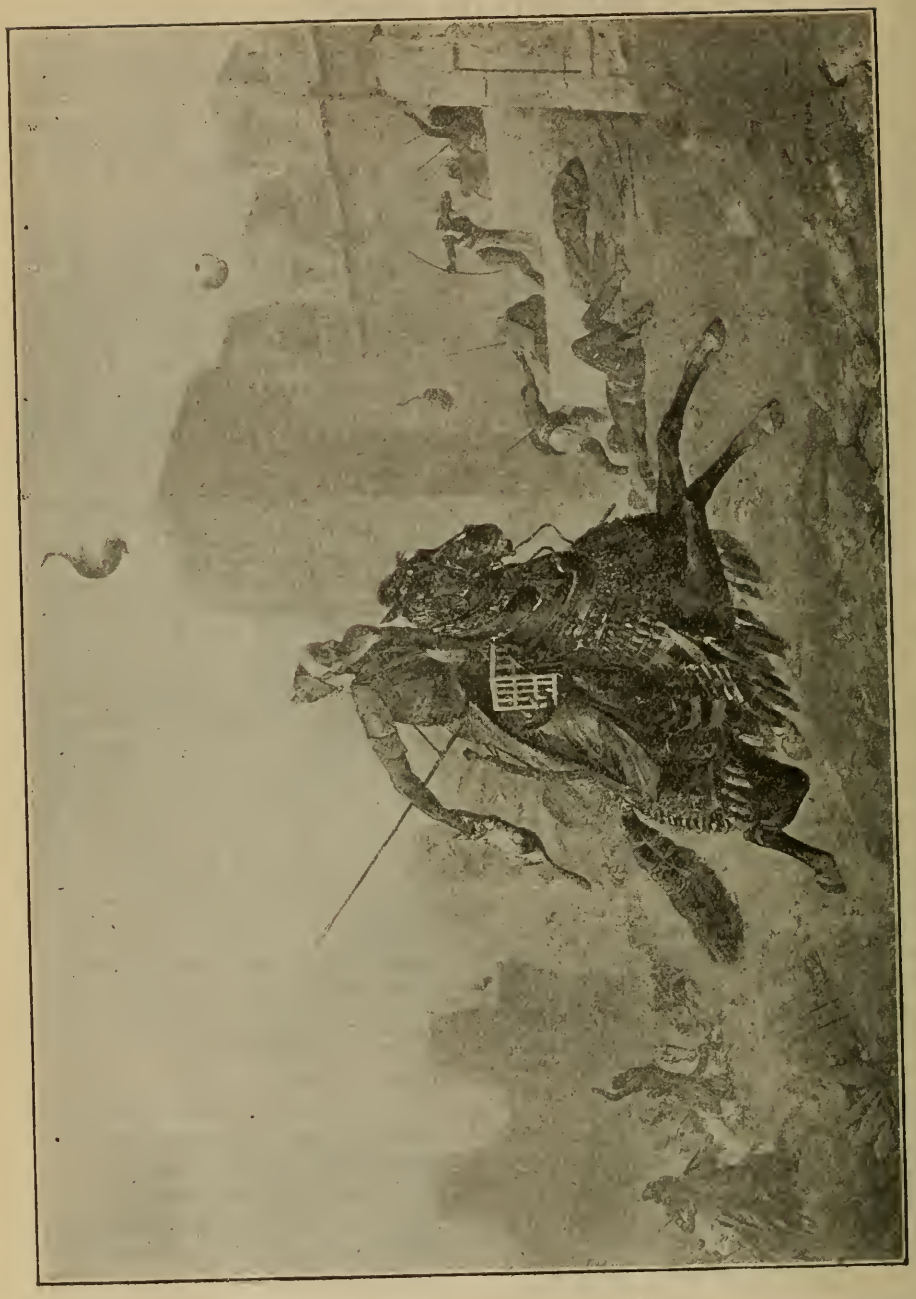
We shall be emancipated from this popular slavery to a false "liberty" when one generation of children has been thoroughly taught not only what alcohol really is but also what "liberty" really is: not the right of every man to do as he pleases, regardless of whether he so pleases or harms his neighbors; not liberty to do wrong, but only liberty to choose among the various ways of doing right; "liberty under law."

In blindness to their enslavement the slaves of sin never shout "liberty" so much as when they are in abject slavery to drink or some like demon. Are you willing to obey the law of total abstinence which God writes in natural law, when you can discover it? Perhaps an incident will help the senior scholars to find it. A man who was boarding in a hotel found himself helped to sleep one night by a nine o'clock glass of brandy. He repeated the sleeping draught at that hour for a few weeks, until one evening at seven he discovered that he was longing for nine o'clock. He heeded the danger signal, and put on the brakes of total abstinence at once.

Of the divine tree of life, love is the root, and law the trunk, and life the sap, and liberty the fruit. Love for God and man grows into law as its strong expression, for all true law in home and street is but the friendly guideboard that shows us the safe road and keeps us out of the marshes of sorrow. And when law enters into our very life because of love for God and man, and we prefer to do the things we are required to do and so do them freely, then our life is crowned with the ripe fruit of true liberty.

We may well close with the words with which Dr. Joseph Cook closed a lecture on "Neal Dow's Watchwords," previously quoted: "The Statue of Liberty at the New York gates of the ocean and the Statue of Faith on the Plymouth shore are sisters. I never pass through New York harbor or visit Plymouth Rock without seeming to hear the two statues converse with each other. The Statue of Liberty is always uttering Webster's words: 'Liberty and Union, now and forever, one and inseparable.' And the Statue of Faith replies: 'Liberty and Union, now and forever, one and inseparable; but these are possible only to a people whose God is the Lord.' And to-day I hear both Liberty and Faith uttering in unison words of Neal Dow, with which we shall agree and which, God grant, the future may indorse: 'We forbid the bans of rum, religion and politics.* But, in the name of God and humanity, we proclaim a union, holy and indissoluble, of affection, as well as of interest, between Temperance, Religion and Politics, of every party and every sect."

The sisters join their fateful hands,
Above the seas and several lands,
And woo the world to unity,
And God fills all the canopy.
The blue flames lit from nether fire
In Liberty's wild torch expire;
No wind can quench, no darkness mars
Her torch, when lighted at the stars.



CAMBYSES CONQUERING EGYPT WITH SACRED CATS FOR BULLETS.

True and False Liberty.*

Galatians 5: 15-26; 6: 7, 8.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another. 16 But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. 18 But if ye are led by the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are *these*, fornication, uncleanness, lasciviousness, 20 idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, 21 envyings, drunkenness, revellings and such like: of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 meekness, temperance; against such there is no law. 24 and they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. 25 If we live by the Spirit, by the Spirit let us also walk. 26 Let us not be vainglorious, provoking one another, envying one another.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

GOLDEN TEXT: *Take heed lest by any means this liberty of yours become a stumbling block to the weak.*—1 Cor. 8: 9.

The Epistle to the Galatians is a divine exposition of true liberty, in contrast to its counterfeits, license and anarchy. Because Paul taught that love to God frees from bondage to the Law of God by making us disposed to do freely by innermost preference what God requires, instead of doing it under the slavish lash of fear, many who had not received this willing spirit of obedience jumped to the conclusion that one might do not only what a spiritual heart prompted, but also whatever a selfish heart desired. Paul's words, "free from the law," are hardly less understood today, and "liberty" is still the watchword of slaves to evil passions. Senator H. W. Blair, who was for many years the champion of moral measures in Congress, and daily encountered the opposition not only of bad men, but also of some good men, who did not see that there is no liberty to do wrong, said: "The whole question of liberty needs to be expounded anew." And we may add, that the most effective way to root out the false ideas of liberty that prevail is to begin with the children.

Liberty Not License.

"For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants of one another." Freedom is not freedom to indulge in selfish and sensual sin, but freedom to serve God and man by the spontaneous impulse of love, *"for the whole law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself."* If we do not love God and our neighbor it will be enforced slavery to serve them; but if we love God as a father and all men as brothers, we shall freely choose to serve them, as children rejoice to serve whomsoever they love.

"Walk by the Spirit, and ye shall not fulfill the lusts of the flesh." In the sixteenth century Europe was aglow, as with northern lights, with the cry of "religious liberty." There

*See cartoon on title page.

was nothing selfish in that cry. It meant to many who uttered it, liberty to die that their children might have liberty to pray. In the course of two centuries that light in the upper sky had worked down into the lower sky, and Europe rang with the cry of "civil liberty." There was nothing selfish in that cry. It meant to many who uttered it liberty to die that their sons might be free from despots. Alas! that "liberty," this word of heavenly glory, should now be oftenest heard in that synonym of personal selfishness and personal deviltry, "personal liberty." There is everything selfish in that cry. It means liberty to destroy oneself and the peace of society.

No Personal Liberty to Do Wrong.

There can be in civilized society no such liberty as prodigals and politicians mean when they cry, "Personal liberty!" Even in the wilderness, far from civilized society, the solitary cannot indulge in impurity with impunity. Even there his "personal liberty" is encircled by law, the laws of nature, which he can nowhere escape. Even there, *"Whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption."* Even there in the wilderness, "he who sows an act shall reap a tendency; and he who sows a tendency shall reap a habit; and he who sows a habit shall reap a character; and he who sows a character shall reap a destiny." Nowhere in all God's world of law can there be "personal liberty" to do wrong with impunity. The only real liberty that can exist under the reign of law is the abundant liberty to choose among the various ways of doing right.

But so far as civil law is concerned, the solitary man, living far from any neighbors, is at liberty to keep a stench at his cabin door, because he is not interfering with any neighbor's liberty to enjoy sweet odors. The story is so pertinent here, that it is worth repeating, even where it is familiar, of the foreigner of the baser sort, coming out of a saloon where he had imbibed more "liberty" than he could manage, who swung his arms about on the crowded sidewalk and struck the nose of an American passing by, who straightway knocked him down. He rose to his feet indignant, shouting, "I thought this was a land of personal liberty." "So it is," replied the American, "but your personal liberty ends where my nose begins"—a remark which, like a flashlight, exposes the absurdity of the popular idea of "personal liberty." My personal liberty is bounded by my neighbor's nose, as I shall find if I attempt to put up a fertilizing factory near a residence neighborhood. But this solitary man we are studying has "personal liberty" to make night hideous with drunken rage and revelry, for, having no neighbors, he is not infringing the liberty of anyone else to rest in peace.

But when that solitary man concludes that he prefers a more limited liberty in civilized society, with its protection and fellowship, just as a man exchanges a quarter section in the wilderness for a corner lot in the city, he exchanges his boundless liberty of solitude for the smaller but more desirable liberty of civilized society. What is liberty in civilized society? It is the ample space within a great circle, that is bounded on all sides by law, which protects the rights and liberties of others. But that law does not really infringe the liberty of anyone who has no wish to break it, just as your neighbor's fence is no restraint of your liberty if you do not wish to break into your neighbor's yard. How strange that one on entering a new town or country does not find it

necessary to drive swiftly to some official and spend days in reading up the numerous laws! The man who has in himself that equity, or "fair play," which makes laws, and interprets them, is by that same centripetal force of equity held within his orbit, and obeys the laws he never saw as he moves swiftly from place to place. The man who has no will to do ill is free in that only true freedom that comes from within. You can do what you like, when you like to do what is just.

Per Aspera ad Astra.

"But if ye are led by the Spirit ye are not under the law." A helpful illustration of what this means is afforded by the balloon ascension at the original Chautauqua the first year. The climax of the night of illumination was to be a toy balloon of unusual size, in whose successful ascent the great crowd took a supreme interest. Those in charge waited for some minutes for the wind to lull, lest it should be blown into the trees in rising. When the wind seemed to have ceased it was at last let go, and rose steadily until it had almost cleared the woods, when a slight breeze threw it into the topmost branches of the tallest tree, that seemed to be stretching out its arms as a sentinel of earth to catch the escaping prisoner. Then came a battle, which thousands watched with anxiety as if some great matter were involved. It was like the ancient battles of light and darkness, of the flesh and spirit. The balloon, impelled by the hot air within it, struggled to rise, while the tree seemed to be struggling to hold it down to earth. But at length, to our great relief, the balloon pulled free and rose into the freedom of the upper air, sailing on and up until it shone like a star in the far-off sky. Picture, I thought then, as often since, of the greatest experience that can come into a human life, when by the indwelling Spirit of God, that we have admitted to our hearts, we seek to rise from the earthly, sensual, devilish, often to be caught by some gust of temptation and thrown into the entangling branches of appetite, lust and greed. But if we hold fast to the Spirit, we shall pull free at last, and pursue our heavenward way onward and upward, not by any outward constraint, whether of force or fear, but of the innermost preference of a transformed nature. Such a battle in the soul Paul describes in Romans 7 and 8. The flesh represents our entire human nature unregenerate. While the struggle is on, human nature wishes to do the thing conscience forbids. Conscience alone is not strong enough to win, and presently the flesh is on top. Then conscience cries to Christ for reinforcement: *"Who shall deliver me?"* Christ reinforces conscience and then the Spirit is on top, and body and mind are under its control, as in the Y. M. C. A. triangle, and the soul passes through the triumphal arch of "the blessed eighth," exclaiming, *"The law of the Spirit of life hath made me free!"* It is not any external circumstance but only "life" and "Spirit" that can really make us free.

Legalized Mischief.

Inasmuch as government's chief function is to protect property and life and character, manifestly it should prohibit a traffic which at best is unnecessary, and which in its total effect greatly increases the crimes which government is bound to prevent, as well as punish. No law absolutely annihilates an evil, but, in the words of Gladstone, "Law makes it harder to do wrong and easier to do right." Prohibition in its various forms does that. The legalized saloon, on the other hand, makes it as easy

as possible to do wrong, and as hard as possible to do right.

Break the Chain.

Four young men were riding in a Pullman car, chatting merrily together. At last one of them said, "Boys, I think it's time for drinks." Two of them consented; the other shook his head and said, "No, I thank you." "What!" exclaimed his companion, "have you become pious? Are you going to preach? Do you think you will become a missionary?" "No, fellows," he replied, "I am not specially pious, and I may not become a missionary; but I have determined not to drink another drop, and I will tell you why: I had some business in Chicago with an old pawnbroker, and as I stood before his counter talking about it, there came in a young man about my age, and threw down upon the counter a little bundle. When the pawnbroker opened it he found it was a pair of baby shoes, with the buttonholes a trifle worn. The old pawnbroker seemed to have some heart left in him, and he said, 'Look here, you ought not to sell your baby's shoes for drink.' 'Never mind, Cohen; baby is at home dead, and does not need the shoes. Give me ten cents for a drink.' Now, fellows, I have a wife and baby at home myself, and when I saw what liquor could do in degrading that husband and father, I made up my mind that, God helping me, not a drop of that demoralizing stuff would pass my lips again."

Poison and death the cup contains,
Dash to the earth the tempting bowl;
Stronger than bars and iron chains
This power that captive leads the soul.

See Class Pledge, page 288.

DRINK. *Le Grain.*

[*From The Intercollegiate Statesman, Chicago, May, 1908.*]

THE CHURCH AND THE BAR-ROOM AS COMPETITORS FOR YOUNG MEN.

The more the church learns to appreciate its social mission in the community and to improve the conditions which are a menace to its work, the more it learns that the bar-room is its heaviest competitor for men, especially young men. It has seized upon a function heretofore largely neglected by the church, the providing of the means and place of sociability for wage-earners, young men and new arrivals in the cities. The brewers equip immense amusement parks at heavy expense, provide the games and excitements as well as the beer, and get an attendance of thousands every evening during the Summer. When the church takes up this work, as it is now beginning to do Y. M. C. A.'s, etc., the saloon becomes resentful and attempts to discredit the church, defame its ministers and counteract its labors to win men.

The bar-room is as well, if not better, equipped for handling large numbers of men, than is the church. Throughout the country there are 236,000 places where liquor is sold openly[1] as compared with the 207,707 churches of all denominations. In 1906 the total number of liquor dealers was 283,703[1] and the ministers of all churches, Protestant, Catholic, Jewish, etc., was 159-503.[2] Frequently the church buildings are grouped together in the better parts of the cities and towns and are hard to reach by those who need their help most. The tendency of the brewers, the backers of the saloon, on the other hand, is to establish a grog shop, when it is not positively excluded by law, in every separate section or community where it can possibly support itself or create a new trade for itself. The bar-room goes where the people are; the church seems to expect the masses to accommodate themselves to it.

Church membership increased at the rate of 2.7 per cent., while the increase in the consumption of liquors was 10.35 per cent. The bar-room runs from sixteen to twenty hours per day for six or seven days a week. The church is open one whole day and an average of two or three nights more ea h week.

In Boston a few years ago careful investigation[3] showed that the daily patronage of bar-rooms, counting "repeaters," visitors and people living in the suburbs, was fifty per cent. of the total population of the city. They spent on an average ten cents each visit. At the same time the patronage of all such institutions as may properly be regarded as furnishing competition with the bar-room, such as reading-rooms, coffee-clubs, and lunch-rooms not intended exclusively as eating places, etc., was 76,268, also including "repeaters" and people from out of town. The average daily attendance at the Y. M. C. A. was 1,061.[4] The proportionate attendance was 1 at the places free from alcohol to 3.3 at the bar-rooms.

In Chicago there are 1,000 churches, chapels and missions of all kinds. There are, as counter attractions, 7,200 saloons; the former are open from one to three nights per week and all day Sunday; the latter run from fifteen to twenty-four hours a day and seven days in the week, some never closing the year around. If the average attendance at the bar-rooms is the same as in Boston, that is fifty per cent. of the total population, and there is no reason to think it lower, there are 1,000,000 visits made daily to these bar-rooms. The Y. M. C. A. in all its departments shows an average daily attendance of 3,351, including repeaters and men who live in the suburbs.

It has been carefully estimated[5] that of the 14,250,000 young men in the United States between the ages of fifteen and thirty-five 9,059,000, or 63.5 per cent., never attend church at any time. The remaining 36.5 per cent. includes all those who go occasionally, merely for amusement, as well as the members and active workers. "It is safe to say that ninety-five per cent. of the young men do little or nothing in an aggressive way to promote the organized Christian work of the churches."[6] At the present time there are not fewer than 16,000,000 young men in the country, of which 10,160,000 never enter a church door, and of which 900,000 constitute the actual Christian working force.

In marked contrast is the vast number that visit bar-rooms, some regularly, some only occasionally. It is not confined within a single million. Figures are not available, but in license towns, and particularly in the larger centres, hundreds may be found in drinking places to one in the churches, the same evening. A prominent secretary in the Young Men's Christian Association[7] says: "On Sunday evening, February 26, 1899, a careful count was made of the men in a Madison Street saloon (in Chicago) at 7

o'clock. The number was 524, and during the next two hours 480 more men entered. At one of the billiard tables young men six deep on all sides were engaged in open gambling. Private stairways connect this saloon with the vilest theatre in the city. There are 3,000 billiard and pool rooms in the city, generally adjacent to or a part of a saloon." Another secretary reports an investigation of fifteen bar-rooms in Peoria, Ill., in which, on a Sunday night, 875 young men were found in one hour and fifteen minutes. How fifteen ministers in that city would have rejoiced to have seen those 875 able fellows scattered through their audiences!

The fact is too evident to be avoided that the bar-room has a stronger hold upon the young men of America than has the combined force of all the churches. Further, it has developed and is developing an environment from which it is more difficult to lift men, and which makes them less useful after they are reached. "Environment affects conversion before and after."

The effect of the presence of the legalized bar-room produces a dangerous reaction upon the church itself. It can not escape completely the demoralizing ethical effects of the liquor business upon the spiritual condition of its own members even when its voice is clear and decisive against it. Since the liquor trade is a part of current social order church members get mixed up with it in every-day business relations, social connections and especially in political affairs. The bar-room maintains its position largely because of its licensed respectability. The effect is seen in the halting attitude of many congregations toward practical anti-liquor work, in their fear of radicalism, in a sort of chronic horror of the political phases of the question, in decrease in spiritual power and influence and in the distaste of many strong men outside of the church, for church relations of any kind. The church cannot realize its own proper place of usefulness in the community while the bar-room continues to be a competing legal institution. Scarcely less important than the competition that the bar-room offers to the church at home is the way in which the liquor traffic handicaps its missions in the foreign field.[8]

[1]American Prohibition Year Book (1908) from Internal Revenue Reports.
[2]Daily News Almanac (1908) from Compilation of Religious Statistics, by Dr. H. K. Carroll for Christian Advocate.
[3]Peabody, "Substitutes for the Saloon," Forum, 21, 595.
[4]Y. M. C. A. Handbooks.
[5]Cressey, "The Church and Young Men."
[6]Oates, "The Religious Condition of Young Men."
[7]Paper on "Social Forces in Action," by J. Wilbur Messer, General Secretary, Chicago Y. M. C. A.
[8]Crafts, "Intoxicating Drinks and Drugs."

THE REFORMER'S PRAYER.

Lord, give me a place in the world's great fight,
The fight for the good and true;
A place where the wrong outrivals the right,
And there's a soldier's work to do.

First, help me to stifle the things within,
That power and skill unnerve;
Make staunch my soul in the face of sin,
Nor suffer my will to swerve.

Then, help me to grapple some monster wrong,
That baffles the good and the true,
With a white-hot heart and a tireless soul,
And a far hope ever in view.

Hold fast my gaze to that gleaming height,
Lest urged by reproach of applause,
I battle more from lust of fight
That love of a Christ-like cause.

Yet show me the worth of the next small hill,
As well as the distant peak;
Instruct me when to wait and be still,
And when to stand forth and speak.

Give patience, Lord, for a steady trudge
Through the league-long dust and heat;
And a dogged faith that will not budge,
Come victory or defeat.

Make strong my heart, and tender as strong,
Prayer-tempered and toned for the fight;
With love for the man whose monstrous wrong
I loathe and must dare to smite.

And when with earth and its strife I'm through,
Let me leave it a safer place,
With a clearer field for the good and the true,
And the kingdom of Love and Grace.

H. H. Barstow.

The Holy Spirit a True Stimulant.

Ephesians 5: 11-18.

11 Have no fellowship with the unfruitful works of darkness, but rather even reprove them; 12 for the things which are done by them in secret it is a shame even to speak of. 13 But all things when they are reproved are made manifest by the light: for everything that is made manifest is light. 14 Wherefore *he* saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee. 15 Look therefore carefully how ye walk, not as unwise, but as wise; 16 redeeming the time, because the days are evil. 17 Wherefore be ye not foolish, but understand what the will of the Lord is. 18 And be not drunken with wine, wherein is riot, but be filled with the Spirit.

Golden Text: *Be not drunken with wine, wherein is riot; but be filled with the Spirit.*—Eph. 5: 18.

The words of our lesson are found in a letter to the church at Ephesus. (See Acts 18, 19, 20; Rev. 2: 1-7.) That city was second only to Rome in grandeur. It was the capital of Asia Minor, all provinces of which contributed to building its great Temple of Diana, one of the seven wonders of the world, 425 feet long by 220 wide, with 127 columns sixty feet high, to support its roof; built of purest marble, that glowed like a comet in the blaze of the sun, as seen from the Icarian Sea on the West. The city itself was like an amphitheatre, with mountains on the other three sides. It was Asia Minor's capital for pleasure as well as religion, for it had also a theatre that would seat 24,500. There was also a stadium or circus, 685 by 200 feet, where criminals, captives and martyrs fought naked with wild beasts as a holiday diversion. Paul's remark that he had "fought with beasts at Ephesus" is probably a reference to such a conflict, from which he must have escaped, as Daniel did, through some Providential interposition. He fought there also with "still more savage men," savage in their utter selfishness though boasting of their culture. When his preaching led many to give up the worship of Diana, so that the traffic in idols and shrines fell off, the men whose evil traffic was affected got up a mob and tried to kill him, all of which reminds us of the liquor traffic to-day, as the utter ruin in which the once prosperous city now lies reminds of the ruin of the traffic's victims.

Illustration and Application.

"Walk in love, even as Christ" (5: 2). All through this lesson light and darkness are set side by side. We are told what to do, as well as what not to do. The keynote of the chapter is, "Be imitators of God." We are urged "to walk in love" and "light," and, on the negative side, to have no fellowship with the unfruitful works of darkness, but rather "reprove them." There, again, is the positive note. We are not alone to shun evil, we are also to "reprove" it, to battle against it; and not one form of evil only, but all. Every vice may appropriately be considered in a temperance lesson, for they are all fostered and fattened by intoxicating drinks.

Fuddled Brains.

"*Be ye not foolish.*" Repeatedly in this chapter, as in Proverbs, it is declared that wrong-doing is foolish, as well as wicked. The knave is a fool. If there were no Heaven or hell, wrong-doing would still be insane folly, for it destroys health and self-respect and home peace and the priceless jewel of reputation. Shakespeare exclaims:

Oh, that men should put an enemy in their mouths
To steal away their brains!

A Western stage-driver, who was offered a flask of whiskey, refused in decided tones: "I don't drink. I won't drink. I don't like to see anybody drink. I am of the opinion of those mountains. Keep your top cool. They've got snow, and I've got brains; that's all the difference."

Rum and Riot.

"*Be not drunken with wine, wherein is riot.*" Many a wine-drinker tries to persuade himself that whisky makes all the "riot," and that if we could only get everybody to substitute wine there would be little drunkenness or disorder. But France, where more wine is used than anywhere else, and home-made wine at that, also drinks more distilled liquor per capita than most other nations, much of it the very worst kind—absinthe. In 1902, the French premier, M. Waldeck-Rousseau, said: "THE SCOURGE OF ALCOHOLISM THREATENS THE VERY EXISTENCE OF THE RACE."

While we are quoting rulers, let us add the words in which our own Ex-President Roosevelt has described the "riot" that comes out of the saloons: "The liquor business tends to produce criminality in the population at large, and law-breaking among the saloon-keepers themselves." Any beverage containing alcohol, by whatever name called, will "make the drunk come," and whatever makes drunkenness makes disorder, just as any flame, whether torch or slow match, will set off powder. Speaking of flame, reminds us by contrast of what Dr. Joseph Parker, of London, recently said: "I could make a garden of Eden in the East end of London in three months if I had my own way. I should do nothing but burn down

THE ANGEL OF TEMPERANCE.

all the breweries, and shut up all the publichouses."

Burn-Jones, the great artist, has personified "Temperance" beautifully, as a woman pouring out water to put out a fire that is just starting at her feet. Let it remind mothers and teachers to quench the fires of appetite in their homes at their very beginnings; aye, better to prevent the

fires of appetite from starting by making God's wonderful gift, water, the favorite beverage of the home. Speaking of fire, recalls the startling figures of loss from fires. In a year these losses were $150,000,000 in the United States. But more than ten times as much is annually spent in drink, which, in turn, destroys another equal sum in the crime and poverty expenses caused by it."

In 1908, at the annual convention of the National Firemen's Associa-

THE LIQUOR DEALER WARNS THE FARMER.
—National Prohibition News.

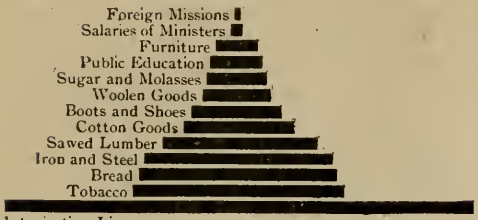
tion, Chief J. R. Canterbury, of Minneapolis, said: "We are burning up six hundred thousand dollars' worth of property a day. Why? The man who honestly investigates can tell the why and wherefore. Overinsurance is one of the crimes of the century." As the fires are mostly chargeable to greed, so are the fires of appetite. It is not because of any natural human craving for drink in the buyer, but mainly because there are so many men in town whose cupidity prompts them to induce others to drink, that so many are led to drink. Prohibition does not aim to forbid drinking, but chiefly to eliminate the element of cupidity. That is not accomplished by making the selling of liquor a state function with salaried officers, for this government ownership scatters the cupidity from a few liquor sellers to as many office holders and a multitude of tax payers.

Here it is appropriate to call attention to the liquor sellers' challenge to the farmers: "If distillers and brewers were not allowed to buy your grain, what would you do?" When Mr. Dan Voorhees, of Indiana, asked that question of a crowd of Hoosier farmers, one of them shouted: "We would make more hogs and less hell." The fact is that much more grain than is used for liquors would be bought when the poverty thus produced was eliminated to feed the half-starved families of drinking men. The farmers would get five hundred million dollars (one hundred million pounds) more for raw materials—for wool and wood and cotton and grain and leather, if the billion and a half dollars spent in the United States for drink were used for the comforts of life instead of its cruelties and curses.

But let us return to our idea that greed of gain starts the fires that destroy property and life and character. Not alone property, but life is destroyed by the drink. Recently, a mother in a drunken stupor was lying on a lounge in her wretched home, while her neglected children played with the fire. The baby's dress caught fire, and it was burned to death because the mother was too drunk to heed its cry for help.

She was committed to the House of Correction, but the traffic that produces such tragedies in thousands of homes of poor and rich was left undisturbed. In Jacksonville, Flor-

HOW AMERICANS DIVIDE THEIR EXPENDITURES.



ida, 148 city blocks were burned, making 10,000 people homeless and blotting out $15,000,000 of property—all due to a defective electric light wire, a break of a fraction of an inch—a suggestion of the ruin wrought in many a life by one slight breaking away from right doing.

Spiritual or Spirituous?

"*Be filled with the spirit.*" Here the spiritual is set off against the spirituous. What comes out of the wine glass—riot, ruin, untruth, loss of soul—is in dark contrast to what comes to us if we welcome for our stimulation the Holy Spirit, who gives peace, happiness, truthfulness, eternal life. The wine develops the animal in us downward. The Holy Spirit develops the angel in us upward. Very appropriately ancient drinking cups were the heads or horns of beasts, to which reference is still made when one speaks of "taking a horn." The drink does indeed make the drinker beastly, and not infrequently he is tossed on the horn. Among our rough barbarian ancestors in ancient Europe, it was considered a sign of weakness not to swallow a pint or so of their fiery drinks at a gulp, and so when glasses came to be used they were so made that they would not stand, giving us the word "tumbler," that is still appropriate, if no longer to the glass, at least to the man who uses it.

From the earliest times men have noted, in prose and poetry, how drink makes man a beast. There is a legend that when Noah was planting a vineyard, Satan watered the roots with the blood of an ape, a lion and a hog, and that consequently those who drink wine first act like silly apes, then like fierce lions, then like wallowing pigs. Drink awakens a whole menagerie of animals in man's lower nature. The image of God gives place to the mark of the beast.

A lovely little Christian girl of eleven years, who went from New York to live on a Western ranch, was greatly pained by the swearing and drinking and Sabbath-breaking of the cowboys, and so planned a little allegorical dialogue for the big kitchen on Sunday evening, to which they all came. She had trained her brother Frank and her little sisters to take the various parts. One represented the soul, another an evil spirit, and a third the good spirit. There were scenes of temptation, the evil spirit enticing the soul to do wrong, while the good spirit, on the other side, besought the soul to do right. At last right triumphed, and Christine, the little manager, sang:

A soul is won! a soul is won!

There were tears in the eyes and quickened home memories in the hearts of the cowboys that night, and let us hope some of them became victors over their temptations, and accepted the spirit of love in place of the spirit of woe. In the old days, when many more than now in the churches used to drink, the cellar of a church was used to store liquors, which prompted this appropriate rhyme:

There are spirits above and spirits below,
The spirits of love and the spirits of woe:.
The spirits below are the spirits of wine,
The Spirit above is the Spirit divine.

The Spirit above, that has at last made it impossible to rent church cellars for the storage of liquors, will some day make it seem as absurd for a Christian to store liquors in the more sacred temple of his body. "Your body is the temple of the Holy Spirit." "If any man defile the temple of God, him shall God destroy" (1 Cor. 3: 16, 17; 6: 19). That beautiful temple of Diana, containing a statue of the goddess said to have fallen from Heaven, was burned by vandal hands. Greater yet is his crime who by kindling passion with alcohol destroys in himself the image of God and the temple of the Holy Spirit.

Total Abstinence the Only Cure.

The lesson text does not explicitly teach total abstinence, which we believe is the only cure for intemperance, but it is taught in the imperative mood in 1 Thess. 5: 22, "Abstain from every form of evil" (Revision). Is it not an "evil" to use as a beverage a poison which harms, even when it does not intoxicate, and harms others by example if not otherwise? We are not permitted to indulge in an "evil" moderately, but must shun it altogether. Here is sure ground for the pledge of total abstinence. Surely, when fifty-one per cent. of a representative list of employers require total abstinence of their employees when on duty (see Annual Report Bureau of Labor, 1897), and when the German Emperor is recognizing this as one reason why American trade is outrunning that of Europe even in their own markets, the churches ought not to be doing less for abstinence in behalf of the higher interests of religion and Christian citizenship. Andrew Carnegie has recently said, "No rule that a man can adopt will bring him greater reward than this—to abstain absolutely from alcoholic drink."

A bright boy, who had been taught the nature of strong drink, and had promised never to use it, one day visited a rich uncle who was not a teetotaler. He offered the boy a glass of wine, which he declined. Wishing to see how far he could be tempted, he urged the boy to drink, and finally offered him the gift of a watch if he would drink. He declined, saying: "Please don't tempt me; if I keep a teetotaler, I can some day buy a watch of my own; but if I drink and take your watch, I may later on have to pawn it to get bread."

Let us abstain most of all because God commands it, but also for our brother's sake, who may be harmed by our example (1 Cor. 8: 13), and for our own sake. Let us adopt some family or class pledge as a shield against temptation. Here is one that was in the childhood home of that famous temperance worker, the late Miss Frances E. Willard:

A pledge we make, no wine to take,
Nor brandy red that turns the head,
Nor fiery rum that ruins home,
Nor whiskey hot that makes the sot,
Nor brewers' beer, for that we fear,
And cider, too, will never do;
To quench our thirst we'll always bring
Cold water from the well or spring;
So here we pledge perpetual hate
To all that can intoxicate.

The Best Liquor.

"Give us a glass of your best liquor," said a drunkard, as he entered a shop. The shopkeeper filled a glass and gave it to him. The toper, without noticing it, dashed it down his throat. He soon began to taste and taste, seemingly not exactly satisfied.

"What's the matter?" said the shopkeeper; "wasn't it good?"

"Why, yes, it was good enough, but it seems to me it wasn't very strong. What kind of liquor was it?"

"Cold water," was the reply; "that's the best liquor we have in the shop,

and I believe it is the best in town. As for any other kind we have not got any, for I left off selling strong drink some time ago. So you've saved your money, and you'll feel better for it afterward."

"Well," said the toper, "if this isn't a regular take-in; but I believe it, sir, you're right. And, as you don't charge anything for your liquor, I have a good mind to be your customer and see if I can't get rid of my headache and sore eyes."

In a British village once a year the children dress up all the wells in flowers and evergreens, and twine garlands and wreaths all around them. A long time ago for weeks there was no water in all the countryside except in this village. The people were so glad, they decorated every well with flowers, and now once every year they do it still, to show that they are thankful to God.

In this lesson about temperance and about the Holy Spirit, it is appropriate to recall that the Spirit Divine is not compared to wine but to water. God's promise is, "I will pour water on him that is thirsty" (Isa. 44: 3).

One of the great purposes for water is to cleanse. How much we see in our lives we should like to have cleansed away!

"Then will I sprinkle clean water upon you, and ye shall be clean" (Ezek. 36: 25), the Lord says; and as the water cleanses it makes the life fruitful and beautiful, and we in turn can be channels to carry the water of life to others. To be a good temperance worker one needs to "be filled with the Spirit."

Channels only, blessed Master,
  But with all Thy wondrous power
Flowing through us, Thou canst use us
  Every day and every hour.

Water Power.

A new significance is given to the old term "water power" when we read how water is used to remove mountains in California. Great water cannons fire concentrated streams of water with such force as to cut off a mountain top in a short while as sharply as a loaf of bread. Before the discharge of this water cannon huge rocks give way, and the mountains are brought low and the valleys filled up, as before the ancient herald who was preparing a highway for the king; only what was done slowly then by vast personal labor, is now done swiftly. As man learns better how to use the forces of Omnipotence, so "the reform wave," the union of the cold water forces, enlisting God's omnipotence, is sweeping away the seemingly insurmountable obstacles to world-wide prohibition.

However the battle is ended,
  Though proudly the victory comes
With fluttering flags and prancing nags
  And echoing rolls of drums,
Still truth proclaims this motto
  In letters of living light —
No question is ever settled
  Until it is settled right.

Though the heel of the strong oppressor
  May grind the weak in the dust,
And the voices of fame with one acclaim
  May call him the great and just,
Let those who applaud take warning
  And keep this motto in sight,
No question is ever settled
  Until it is settled right.

Let those who have failed take courage,
  Though the enemy seemed to have won,
Though his ranks are strong if he be in the wrong,
  The battle is not yet done,
For sure as the morning follows
  The darkest hour of the night
No question is ever settled
  Until it is settled right.

ELLA WHEELER WILCOX.

PROHIBITION.

[Article by Dr. Wilbur F. Crafts in Cyclopedia of Temperance and Prohibition, Revised.]

Prohibition, the opposite of permission, is not a synonym of annihilation. Those who say, "Prohibition does not prohibit"—a self-contradictory proposition—mean that Prohibition does not annihilate. This is manifestly true of all kinds of prohibitions in this world—those of the divine government, of family government and of civil government alike. Prohibition does not annihilate, not even when it forbids murder, adultery, theft, false witness and Sunday work. If a threefold alliance of man, woman and the devil, to break a prohibitory law and then hide away from justice, proves the law a "blunder," what is to be said of that first prohibition, given to man by God himself, in Eden? If Prohibition is a "failure" when it does not at once destroy the evils which it forbids, then the prohibitory law of Sinai is the masterpiece of failures.

Prohibition does not define accomplishment, but only *the aim and attitude of government toward wrong.* License is a purchased truce—sometimes a surrender; Prohibition is a declaration of war. License is an edict of toleration—sometimes a certificate of "good moral character;" Prohibition is a proclamation of outlawry. As murder, adultery, theft, false witness and political corruption are outlawed, the ringleader of this "gang" ought also to be outlawed. The first requisite of law is justice. A law that sanctions wrong is not law at all but legislative crime. It is not "public sentiment" but public conscience out of which law should be quarried. Law is an educator. Duelling and smuggling and liquor-selling were once in the "best society." Gradually the law has made them disreputable. Rumselling in Maine is a sneaking fugitive, like counterfeiting—not dead but disgraced, and so shorn of power.

Prohibition of the liquor traffic is more than a standard or a flag to mark the height to which we are marching. No other kind of prohibition has had greater victories. In Maine children grow up without ever seeing a drunken man. In Kansas the law against the bar-room is as effective as the law against the brothel or the burglar. To this fact testify a glorious company of witnesses—governors, senators, congressmen, pastors, physicians, manufacturers—against whose evidence scarcely a witness can be brought in rebuttal except "anonymous." The liquor dealers have saved us the trouble of summing up this testimony. Their statement that "more liquor is consumed under Prohibition" than without it is canceled by actions that speak louder than words by frantic efforts, at great cost, to defeat Prohibition wherever it is proposed. If while canceling their license fees it really increased their sales and so gave them double gains, as they are sometimes able to make even Christians believe, they would hardly fight so helpful a friend.

The argument for Prohibition may be concisely stated in four propositions, the four strands of the halter with which the rum traffic is to be hung:

1. The business interests of our country demand the suppression of their worst foe—the bar-room.

2. The homes of our country demand the suppression of their worst foe—the bar-room.

3. The political liberty of our country demands the suppression of its worst foe—the bar-room.

4. The conscience of the country demands that the attitude of Government toward this foe of business, home and liberty, as toward other foes of the public good, shall be one of uncompromising hostility.

The prohibiting of maddening poison is not a "sumptuary law," that is, a law against luxury, but rather a law to promote luxury, to give every year to the impoverished families of those who waste their money for drink, in place of it, more than a billion dollars' worth of pianos, books, pictures, and other comforts of life. Prohibition is consistent with liberty in the same way as fire escapes and quarantines are. A prohibitory liquor law is a law for the promotion of commerce, for the protection of labor, for the prevention of cruelty and crime, for the preservation of health and home and liberty. The capital that is invested in the liquor business, if invested in legitimate forms of trade, would give employment to a million and a half more people than are now employed by it. This added number of workers would be needed in mills and shops if the money spent for drink were turned into those channels of trade where there is a "fair exchange" and "no robbery." Not only life but liberty itself is menaced by alcohol. In the words of the Catholic Review, "There is nothing fanciful in the assertion that in most of the

large cities the saloon-keeping interest has as much representation in the Common Council as have all other interests combined —that is to say, the minority in numbers, intelligence and decency governs the majority in most of our large cities." This "spoils system" of the liquor trade should be attacked by civil service reformers if they would cure political corruption at the root. Not alone examination of office-seekers but also extermination of these office-brokers of the liquor trade is needed. Municipal reformers should also learn that it is not so much by a change in the mayor's office as by a change from license to no-license that city politics is to be purified. If our city politics is in slavery to the bar-rooms to-day, when the States are able to restrain them by their yeoman majorities in the legislatures, what of the time when the cities shall have the majority of our voters? In 1920, at the present rate of growth, cities of above 8,000 inhabitants will have a clear majority of the voters of the country. The peril is not even so far off as that, for the cities have to-day a power out of proportion to their numbers as compared with country districts, because their forces are more concentrated and better organized. And besides this, the liquor traffic has carried city corruption into the country, except where no-license or some other form of Prohibition has barred the way.

The Journal of Chemistry has shown that the dangerous exceptions made in prohibitory liquor laws for the use of alcoholic drinks as medicines are unnecessary, since science has safer substitutes for every medicinal need (see my Temperance Century, p. 87). It is also to be remembered that the passion for alcohol is not a natural passion like sexuality, but wholly artificial, making it an evil like piracy and slavery that may be wholly obliterated. It may not be wise to prohibit any but the beverage use of alcohol until a generation of physicians, intelligent enough to doctor without this dynamite has been educated to that end, but the goal which we should set before us should include the final elimination of the whiskey-selling drug-store.

The only statistics needed to prove that Prohibition reduces the consumption and so the consequences of liquor selling are: First, that liquor sellers fight it harder than any other restrictive law; and, second, that after centuries of experiments with this and other plans, temperance experts and the people generally are endorsing it on a larger scale than ever before. (See p. 57.)

INTERNATIONAL PROHIBITION.

Moral reform is no longer a local issue. Even "local option" cannot take effect in a city of the United States without authorization by the State; and even State liquor laws cannot have full effect until Congress removes the federal shield of interstate commerce from illegal liquor sellers. International Prohibition has been applied by seventeen nations to the Congo Free State, in defense of markets as well as morals, because of the "material and moral injury wrought by the liquor traffic among native races."* More recently all nations having treaty relations with China have agreed to a prohibition of the importation of morphia (it should have included all forms of opium) into that country, except guardedly for medicinal uses (p. 86). The supreme obstacle to the success of China's anti-opium decrees at this writing (April, 1909) is that China cannot control imports by British and French merchants but only the opium trade of the Chinese, a difficulty that must be overcome, if not by international law, by international public sentiment. The writer was an unofficial delegate in 1906 to an International Conference on the White Slave Traffic, in Paris, which confirmed and strengthened and added the sanction of the United States to international prohibition of immoral traffic in girls decreed by a preceding conference of European powers in 1904. The greatest thing before the world that can be done is the proposal, drawn by the International Reform Bureau and adopted by the United States Senate and ex-President Roosevelt, and communicated by him to the Brussels Conference on Liquors in Africa in 1906, that all civilized powers shall by treaty unitedly prohibit the sale of all intoxicating drinks and drugs to all the uncivilized races of the world. We suggest Japan call a Conference of Nations to protect new markets of the Pacific islands—perhaps all native races—against the white man's rum and opium. Send resolutions to that end to Foreign Office.

*Full particulars of this crusade in "Intoxicating Drinks and Drugs in All Times and Lands," p. 280.

Why Abstain?

1 Thess. 5: 14-25.

14 And we exhort you, brethren, admonish the disorderly, encourage the faint-hearted, support the weak, be longsuffering toward all. 15 See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all. 16 Rejoice always; 17 pray without ceasing; 18 in everything give thanks: for this is the will of God in Christ Jesus to you-ward. 19 Quench not the Spirit; 20 despise not prophesyings; 21 prove all things; hold fast that which is good; 22 abstain from every form of evil.

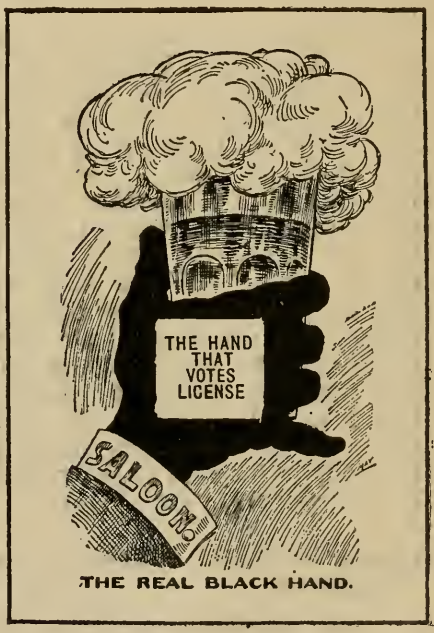
23 And the God of peace himself sanctify you wholly; and may your spirit, soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. 24 Faithful is he that calleth you, who will also do it. 25 Brethren, pray for us.

GOLDEN TEXT: *Abstain from every form of evil.*—"1 Thess. 5: 22.

In this lesson we will consider not the fragment of Paul's teaching as to abstinence, but summarize his whole message on this great question.

1. *Paul teaches temperance, that is, moderation, in good things* (Philip 4: 5), *but total abstinence "from every form of evil"* (1 Thess. 5: 22). We must therefore abstain not only from drinking but also from licensing intoxicating beverages (2 Cor. 6: 7). "Touch not the unclean thing." Paul bids us "lay aside" not only what we know to be "sin," but everything that would be even a "weight" to hinder our progress in character or achievement (Heb. 12: 1, 2).

What two evils are most closely allied to intoxicating beverages? Impurity and gambling. We do not speak of "moderation" in these evils. No more should we of "temperate" use of poisonous, intoxicating beverages, that promote impurity, and are closely allied to gambling dens. The divine commandment, "Abstain from every form of evil," certainly requires total abstinence from impurity and gambling. Does not that divine command equally require us to have no part in either the drink habit or the drink traffic? He who sells intoxicants can do so only by permission of the official who grants his license; and the official can act only by authority of the voters. As the king in old countries holds the title to all lands as universal landlord and exacts a rental that comes to be called tribute, so "the Sovereign People" is the universal landlord in a republic, and his



THE REAL BLACK HAND.

Permission Patriotic Post Card Co., Saginaw, Mich.

(Words on hand are our own.)

So long as in this land the Saloon is "legalized" every hand that keeps the license there is stained by the blood of all those who are victims of its iniquity.—*Bishop Luther B. Wilson.*

tribute is a tax. We are all therefore landlords and partners of the liquor dealers whenever we license or tax, instead of prohibiting this social curse. To abstain from this evil surely implies keeping not alone our lips, but also our hands clean of its stain. Will any one deny that the drink system as it exists to-day is a "form of evil?" Whatever one might say about a single glass, is not the liquor traffic as a whole, which was truly characterized by Gladstone as more harmful than war, pestilence or famine, a "form of evil?" We cannot then escape the application to it of Neal Dow's unanswerable syllogism: "No man has a right to do anything which, if the whole world followed his example, as some are sure to do, would produce more harm than good."

The churches generally treat the sale of intoxicating beverages as a "sin" by debarring liquor sellers from church membership. Are the men whose patronage keeps up the saloon free from its guilt? Or those through whom it is licensed? If you deny that drinking, or voting for those who will license the sale of intoxicants is a "sin," will you deny that participation in the drink system is a "weight" that will hinder your progress in character and usefulness, and which therefore we are commanded to "lay aside"? We may not innocently even put a stumbling block by our habits in the path of others who race at our side (1 Cor. 8: 13).

Reasons for Total Abstinence and Prohibition.

1. *Total abstinence is best for the body.* Paul's words about "weights" and "stumbling," both references to the famous Greek races, bring us to the first reason for total abstinence, namely, that *is the best plan for the body* (1 Cor. 9: 24-27). "Every man that striveth for the mastery is temperate in all things." Appetite and passion must both be mastered in order to victory. "I keep my body under," said Paul. A Sunday-school boy got the idea when he quoted the passage, "I keep my soul on top."

For many centuries the Greeks celebrated national games at regular intervals, the Olympic and Isthmian games being the most important. The latter, to which Paul especially refers, were held on the Isthmus of Corinth, in honor of Neptune, and occurred every other year. The Olympic games were celebrated only once in four years, and were looked forward to as the greatest of national events, even war being suspended throughout Greece during the days occupied by the festival. The exercises on these great occasions consisted in running, wrestling, boxing, throwing quoits and javelins, and leaping. In later times foot races in heavy armor, races on horseback and in four-horse chariots were added. The Greek games were very different from the Roman gladiatorial shows, for no weapons were allowed to be used, and only persons of good moral character were admitted as contestants. For many years none but Greeks were allowed to participate, but after the conquest of Greece by Rome, the conquerors were permitted to take part in them. Those who won at Olympia were more distinguished men than kings. They received no prize in money—only crowns of olive leaves which the judge of the contests placed on the winners' heads—but this was an honor never forgotten by their fellow-citizens. Their praises were sung by the national poets, and statues of them were erected to commemorate their names during coming ages. THE CONTESTANTS SPENT TEN

MONTHS IN PREPARING FOR THOSE GREAT CONTESTS, UNDERGOING A SYSTEM OF HARD AND TEDIOUS TRAINING, AND ABSTAINING FROM EVERY KIND OF FOOD OR DRINK OR PLEASURE WHICH WOULD WEAKEN THEIR BODIES, VERY MUCH AS BOAT CREWS ARE TRAINED NOW. THEY WERE ALLOWED ONLY THE PLAINEST FOOD, AND IN QUANTITIES ONLY SUFFICIENT TO SUSTAIN STRENGTH WITHOUT MAKING SUPERFLUOUS FLESH. The purpose was to have the body weigh as little as possible, and yet have the muscles full and hard. In order to make their limbs supple, they oiled their bodies every day. When the time came for the boxing matches and races they laid aside every weight, wearing scarcely any clothes during the contest, that they might be free to do their very best. The foot race was from one end of the arena to the other, where stood the goal, and the judge beside it with the olive crown. After winning the wreath the victor was received by his congratulating friends, and escorted with great pomp to his city, where his townsmen had prepared to receive him with a feast.

Athletics have always been a powerful argument for abstinence, and the wonder is that so many young men ambitious for physical excellence have disregarded it.

In the last half century the physical argument for abstinence has been mightily re-enforced by the facts of life insurance. Here is a table by President Greene, of the Connecticut Mutual Life Insurance Company, of Hartford, Conn.:

A Group of Total Abstainers as Against Moderate Drinkers.

EXPECTANCY OF LIFE IN YEARS.

Age	Abstainers	Moderate drinkers	Lives shortened
20	44.2	15.5	28.6
30	36.5	13	23.5
40	28.8	11.6	17.2
50	21.2	10.8	10.4
60	15.3	8.9	6.4

Liquor dealers, in their desperate effort to stay the "reform wave," are publishing alleged statistics of medical societies that assume to show that total abstainers die faster than hard drinkers, while moderate drinkers live longest of all. There are several of these fakes that are going the rounds. The conclusive answer can always be found in the nearest insurance office. The actuary's statistics are not sentimental, but made with reference to profit and loss. In British life insurance companies of fifty years' experience, the abstainer gets twenty to thirty per cent. more in rebates, on the average, than the moderate drinker.

2. *Total abstinence is best for the mind* (1 Thess. 5: 1-10). Here we are reminded that the mind is a watchman on guard and must be sober to fulfil his trust. The head is the watch tower of life, and its watchman, the brain, must not be drugged. The great fault of alcohol is that it goes straight to the brain. The first effect of alcohol is to flush the brain with alcoholized blood, and words, therefore, come for a while more swiftly; for which reason some have thought to find inspiration for poetry and eloquence in wine. But the leading writers of to-day, responding to a circular letter of inquiry, declared they had learned better than to expect inspiration from such a source. Instead of making men brilliant, alcohol makes them talk like fools. The secondary effect of alcohol in the brain is to thicken the gray matter as it does similar matter in an egg. Shakespeare exclaims:

"O that men should put an enemy in their mouths
To steal away their brains!"

A young man of fine family, with splendid gifts, was going down fast through strong drink. His friends had pleaded with him, but he had taken their warnings as an insult.

One evening one of them, who was a court stenographer, was sitting in a restaurant, when the young man in question came in with a companion, took the table next to him, sitting down with his back to him. He was just drunk enough to be talkative about his private affairs, and on the impulse of the moment the stenographer pulled out his note-book and took a full shorthand report of every word he said. It included a number of highly candid details of his daily life—things of which when he was sober he would no more have spoken to a casual acquaintance than he would have put his hand in the fire. The next morning the stenographer copied the whole thing neatly, and sent it around to the office of his tippling friend. In less than ten minutes the latter came tearing in, exclaiming, "What is this, anyhow?" "It's a stenographic report of your talk at the restaurant last evening." He turned pale and walked out. He never drank again.

Inebriation Not Inspiration.

It was probably the false idea of mental inspiration by drink that Paul sought to correct in Eph. 3: 18, "Be not drunk with wine, wherein is excess, but be filled with the Spirit." Spinoza was called a "God-intoxicated man." The apostles were such men in a deeper sense on the day of Pentecost, when they were thought to be "full of new wine." It was not spirituous but spiritual stimulation, that has no mad reaction.

In the "Saturday Evening Post" of April 18, 1908, in a popular article on the art of mastering wild animals, by Mr. A. E. McFarline, the following paragraph occurs:

The Cage No Place for a Clouded Brain.

When a keeper is killed in what the public is led to believe is a sudden outbreak of elephant viciousness, there is frequently an explanation known to all showmen which does not get into the newspapers. In circus slang, the keeper has been "wearing his arm out"—that is, drinking. He goes in to his animals, they recognize him by sight, but in every other way he appears to be someone else! They are frightened in a minute, and it ends with their getting beside themselves. Two years ago a famous German trainer was killed in Breslau. He had been giving a champagne supper to some friends, and after it was over he insisted on taking them out and showing them "how his elephants loved him." It was not long before he had them in a veritable panic, starting, trembling, and plunging to get away. And when at last he made one of them take him up on its trunk, like a man battened upon by the superhuman, it turned and threshed the life out of him from pure terror. In those rare cases where an elephant kills a drunken keeper craftily and with no appearance of fear, the other keepers will still assert that the animal knew at least that in some way the man had ceased to be its master."

There is "no place for a clouded brain" in a cage or out of it, for all through life we must fight with beasts in ourselves, if nowhere else. And in this age of swift automobiles and rapid trolleys a man needs all his wits, even for physical safety, and yet more does he need a clear brain to escape the beastly temptations that ever lurk about his path, and which spring upon him whenever by drink he loses self-mastery.

What of Tobacco?

The Vice-President and Manager of the Grand Trunk Railway a few years ago said to the writer: "We have gotten rid of the drinkers; the

smokers must go next." His reason was the effect of both alcohol and tobacco upon "nerve," which is so essential to the railway man in emergencies. Burbank, "the plant wizard," also finds that tobacco, as well as alcohol, spoils the nerves for the finer work of cross breeding of flowers. What does any young man need of any stimulant? Why should a strong boy even take such a crutch as coffee? All these are objectionable from the point of view of Sir Isaac Newton's motto, which should be adopted by every youth: "I make myself no necessities."

We must guard the smaller as well as the larger entrances of the drink habit. Let no one say tobacco is as bad as alcohol, for while both harm the user, alcohol is far more likely to harm the neighbor also. But tobacco is soaked in rum—anyone can see and smell the process in the factories—and tobacco promotes both passion and appetite. So does alcohol in foods. Dr. Henry Clay Trumbull, a careful, conservative writer, told this story in the "Sunday-school Times" of August 19, 1876: "'For my part,' said a prominent Christian man of our acquaintance some years ago—'for my part, I hope that mince pies will never join the temperance society.' That was a bright and playful speech, and many laughed at it then. The speaker was a pledged abstainer; but he could not forego the use of wine and brandy in the kitchen. His children learned there to love these liquors. The days rolled by, and that father lived long enough to be summoned by a cry of murder into the house of one of his sons, where he grappled with him in a struggle to disarm him of a butcher's knife with which he, in a fit of drunken fury, was attempting to kill his own wife. Possibly in that hour the father would have been willing to permit mince pies to join the temperance society if only he could have back again the early sobriety and purity of his ruined son."

Danger Signals.

It has been difficult to regard white mice seriously. One hears of their performing tricks, but that is not a sufficient excuse for their being. Some sing sweetly, but they are rare, and almost anyone would prefer a bird. But with modern inventions comes a profession for white mice so important that it commands government pay—a shilling a week—in the English Navy. Every submarine vessel carries a cage of white mice. At the least leakage of gasoline the little creatures feel uncomfortable, and begin to squeal. This serves as a warning, which is quickly heeded.

Many young men seem to have less

gray matter in their brains than these white mice—at least they do not make so good a use of it. The very first drop of gasoline is seen by these little sentinels to be a cause for alarm. And fearless fighters do not belittle the danger but heed the warning, and take instant steps to stop the dangerous leak. How sad the contrast afforded by young men who do not even take alarm at their first intoxication, but cry in foolhardiness, "I am not afraid!" and go straight on to shipwreck. Go to the white mice, O tippler; consider your ways and be wise!

Hon. T. V. Powderly (in "New Voice," March 8, 1894) says of Paul's advice to Timothy to take a "little

wine" for his infirmities (1 Tim. 5: 23): "Strong men make an excuse of these words to-day when they are asked to give a reason for squandering wealth, happiness and health over the wine-cup. Whether the wine of that day differed from that now in use, whether the men were differently constituted, or whether St. Paul intended that but a "little wine" should be used, is not now material, for men do not stop at a little in these days. We live among rapidly revolving wheels, in electric currents, and in the rush of steam. We read so much in the morning paper of the doings of the Russians, the Chinese, Australians and the natives of Hawaii that we feel as though we must drink something to wash it all down. There is more excitement in one twentieth century day than St. Paul knew in a decade, and as a consequence the craving for stimulants to keep up the march of progress is greater than ever, and more dangerous because so great and consuming. I reason in this way: If a little wine was good in St. Paul's day, none at all is better now, and from that position I do not intend to move, no matter how many arguments my good friends may advance to the contrary."

3. *Abstinence is best for manners and morals* (Romans 13: 8-14). Ex-Senator Carmack, of Tennessee, says bravely and truly, "The saloon is an institution for developing the beast in man." A whole group of illustrations from the writers' observations in their recent tour in Australia may fitly be introduced here to picture the effect of alcohol in making men childish, brutal, savage and leprous.

Several illustrated advertisements of liquors were noted in Sydney that were in the nature of unconscious confessions. In one, two drunken young men were pictured in the baby pouch of a kangaroo, suggesting the childishness of thus surrendering reason to appetite. The kangaroo itself represents arrested development. Except in Australia, the marsupials are considered an extinct geologic species of an outgrown stage of evolution. Another advertisement of "Boomerang Brandy," illustrated by the savage head of an Australian aboriginal, suggests that drink is a savage vice, which rouses the brutal element in human nature, that the will holds down in sober hours. Intoxicants are, indeed, boomerangs that may wound others, but come back in deadly power also on the man who handles them. In a Sydney public house there are bottles in the windows that are mounted like cannon, which can hardly fail to remind men of clear brains that the bottle kills more than bullets, and should be more feared by us all. No invasion has done America so much harm as the beer invasion, which is now the special peril of China and Japan. There is also in Australia an advertisement of "Revolver Whiskey." Revolvers have indeed been the instrument of fewer suicides and murders than whiskey bottles. Australia also has a "Zig Zag Brewery," giving to patrons fair warning of the way it will lead them.

At our first Australian landing we heard of a leprous Chinaman who was being transferred with other lepers from a Lazaretto on Friday Island to another on Peel Island. While the leper was being put on board ship the superintendent in charge of him had occasion to turn his back to his charge just as they were passing through the kitchen, whereupon the Chinaman seized a knife lying at hand and raised it to stab the superintendent. The alert cook seized a revolver and instantly

shot the Chinaman through the wrist. The knife fell harmless to the floor. What is it like? Like the action citizens should take in swiftly shooting, not with bullets, but with ballots the leprous hand that holds aloft the knife of intemperance or impurity to destroy our youth.

4. *Abstinence is best for the soul here and hereafter.*—I have seldom seen anything that so fitly pictures the deterioration of the soul and its forfeiture of a glorious resurrection as a New Zealand story in "Knowledge and Scientific News," (London, February), by G. A. Laing, who tells of caterpillars, hatched from the eggs of a butterfly, that lived their hungry caterpillar life devouring with their fellows the food plant chosen for them. When they dropped down to earth on their way to bury themselves for their next change, back to butterflies, they came across a delicious food scattered over the ground, and eagerly snatched one last feast before they passed on their way. The new food was fungus spores, and every caterpillar that ate of them crept into his burrow with the seed of death within it. Slowly, but by sure degrees, the poison spread through the whole sleeping creature until it becomes hard and dry, and full of fungus—no longer an animal, but the root of a plant; veritable caterpillar of wood. The change takes place so gently that the insect shape is quite unaltered. The rings of its body, its feet, its eyes, are all there perfect as in life, but never will it transform into a chrysalis, and never now will out it emerge a brilliant butterfly. For the fungus seed has been nourished on the body of its devourer, and out of the dead caterpillar's head shoot a long, slender stem some eight to ten inches high, which by and by is crowned with fungus spores which ripen and fall ready to repeat once more the story with the next unwary caterpillar. As fungus spores drag

beautiful members of the animal kingdom down to the vegetable kingdom, turning wings to roots, so alcohol and opium drag men down into the life of brutes, eating out the soul and spoiling its promise of a glorious hereafter, "No drunkard shall inherit the Kingdom of God" (1 Cor. 6: 10).

See Class Pledge at end of book.

SOME EXPERIMENTS WITH ALCOHOL.

["The Temperance Cause" for April, 1909, organ of Massachusetts Total Abstinence Society (36 Bromfield St., Boston), is devoted to the following collection of recent experiments on alcohol, chiefly taken from article by Professor Rosanhoff in McClure's Magazine for March, 1909, and Sir Victor Horsley's new book, "Alcohol and the Human Body."]

Effects Upon the Blood Vessels.

A party of engineers were surveying in the Sierra Nevada. They camped at a great height above the sea level, where the air was very cold, and they were miserable. Some of them drank a little whiskey and felt less uncomfortable; some of them drank a lot of whiskey, and went to bed feeling very jolly and comfortable indeed. But in the morning the men who had not taken any whiskey got up all right; those who had taken a little whiskey got up feeling very unhappy; the men who had taken a lot of whiskey did not get up at all. They were frozen to death. They had warmed the surface of their bodies at the expense of their internal organs. Some time ago Sir Joseph Fayrer was out deer-stalking in the north of Scotland. He offered his flask to the keeper. The keeper said, "No, Sir Joseph, I will not take any to-day; it is too cold." And yet if he had drunk the whiskey he would have felt for the time being very much warmer than before. So that alcohol tends to act as an antipyretic by dilating the vessels of the skin, and so allowing a loss of heat.—*Sir T. Lauder Brunton.*

Effects Upon Muscles.

The index finger of the right hand was fixed by holding on to a wooden peg; the arm was rendered immovable by a clamp; and a weight of several kilograms, suspended by a string passing over a pulley, was raised and lowered until complete exhaustion set in. This process was repeated twelve times with intervening rests of one minute. The length of each pull was recorded by a pencil on a strip of ruled paper. The sum of the lengths of the single lines is easily translated into "meter-kilograms," that is, the work done in raising one kilogram," through one meter against the gravity of the earth. Four hours after meals, without alcohol or ordinary food on an empty stomach, in twelve periods, there were recorded 41 meter-kilograms, 21 in the first five periods and 20 in the last seven. Shortly after taking an easily digested food, there were, respectively, 44, 23 and 21 meter-kilograms; after administering alcohol equal in heat value to the food in the second experiment, the results were 41, 22 and 19. The food thus showed an increase of 5.5 per cent. in the second period of the experiment, and a decrease of 4.6 per cent. after taking spirits. In the first brief stage there was an increase of work from the alcohol, but in the rest a prominent weakening effect is clearly shown. On a full stomach, in twelve periods, *there was a loss of 8 per cent. in efficiency through alcohol,* the first five showing a loss of 8.4 per cent., the last seven a loss of 7.6 per cent. In this case, the weakening effect is seen first. It is, then, false to assume that moderate drinking with meals helps a laboring man do his work.—*Professor Dubois, at Berne.*

Effects in the Boer War.

The wonderful power of endurance of the Boer army was in great part due to their total abstinence from spirituous drinks. Men say that brandy makes privation more endurable. No word of that is true. It is also a fable that when one takes spirituous drinks it relieves fatigue. All that is true is that the drinker does not measure the extent of the danger, and on that account disdains it, even if he is cowardly by nature. Modern scientific warfare has to reckon with tranquility, cold-blooded deliberation iron endurance, a steady hand, a clear eye, a quick decision, that a man may make the rifle in his hand a formidable weapon. To remain hour after hour under cover, and coolly, with the sharpshooter's eye, wait the cautious approach of the enemy, or, in attack, to scan with falcon's eye every stone, every rise of ground, every molehill, in order, if possible, to come upon the enemy unperceived—that is business which requires actual courage, but not that drunken tumbling into danger with which one whose brain is clouded by the use of alcohol enters into a battle. The thing is not to under-estimate danger, but to recognize it, by foresight to diminish it, and, if that is not possible, to meet it coolly.—*Fr. van Straaten.*

Effects Upon Marksmanship.

A number of picked Swedish soldiers and non-commissioned officers, all good

shots, were told off for experiment. They were ordered to shoot at a target at ordinary distance (200 yards), then they were given each about 1½ ounces of brandy. The trials were made on different days, under varying conditions, several times a day, and the result was always the same. When alcohol had been given the result was 30 per cent. fewer hits in quick fire, although the men always thought they were shooting faster, whereas actually they shot much more slowly. When slow aiming was allowed, the difference even went to 50 per cent. in favor of shooting without having taken alcohol.—*Sir Victor Horsley.*

Effects Upon Neuro-Muscular Action.

A number of soldiers of the same age and the same type of constitution, living under the same circumstances and eating the same food, were collected together, and then divided into two gangs—an alcoholic gang and a non-alcoholic gang. Certain work was given them to do, for which they were paid extra by Dr. Parkes, according to the amount of work they accomplished. The men in the gang which was allowed alcohol had beer at their disposal, and when they felt tired they resorted to its use. For the first hour or two the alcoholic gang went ahead, but after a time their energy began to flag, and before the end of the day their rivals, the non-alcoholic gang, had accomplished far more work and received more pay.—*Sir. Victor Horsley.*

Effects Upon Writing Numerals and Letters.

A so-called balance has attached a clock registering time on a rotating drum covered with carbon paper, which records time consumed in writing a set of characters with an error of less than one-two-hundredth of a second. After eight days, without use of alcohol, an experimenter's hand was connected with the clock apparatus, and the figures 1 2 3 4 5 6 7 8 9 10 were twice written rapidly. Then the figures 10 9 8 7 6 5 4 3 2 1 were written twice, then the letters i n m (with no dot on the i) were written once. After this 30 grams of pure alcohol, diluted, were taken, and after five minutes the same characters were written as before, and then again five minutes later, and so on. For some weeks the alcohol was discontinued, and the experiments were then repeated, but the dose of alcohol was doubled. Reducing results to a common basis, it was found that, in the earlier experiments, the first set of figures being used, the alcohol retarded 5.6 per cent., in the second set of figures 7 per cent., and in the letters 7.3 per cent. After the alcohol was doubled these per cents. of retarding became, respectively, 9.1, 10.2 and 12.2. *That is, the use of alcohol retards activities which are part muscular and part mental, and the worse as the activities become more decidedly mental.—Dr. Martin Mayer, at Heidelberg.*

Effects Upon Number Adding.

Two persons were each given tests in single place numbers for a half hour upon each of twenty-seven consecutive days. The first was given no alcohol whatever, the second received on fourteen of the twenty-seven days a single drink consisting of 80 grams of pure alcohol diluted with water, equivalent to about three and a half tumblerfuls of claret. The drinks were taken in the evening before going to bed, while the experiments took place the next forenoon. In the eight days using alcohol the second man lost 3.1 per cent. of his normal product, while in the last thirteen days, although he took less than half as much alcohol as on the other days, his loss was 15.3 per cent. So the notion that alcohol "stimulates" a person to his mental work is surely not corroborated by facts. —*Professor Kraepelin and Dr. Kürz.*

Effects Upon Typesetting Experiment.

Four experienced typesetters, who were moderate drinkers, were employed in this experiment. They did not drink on Sunday, and worked the next four days, with no alcohol on Monday, three-quarters of a tumblerful of wine on Tuesday, none on Wednesday, and the same amount of wine as before on Thursday. Their work was noticed after the first quarter of an hour, and the results of their labor computed in printers' "ems" set up. The average loss in efficiency under alcohol was, on Tuesday, 5.2 per cent., and on Thursday, 8.1. *The effects of alcohol are not only serious, but cumulative.* The harm piles up as the drink continues. So moderate drinking reduces considerably the efficiency of an artisan.—*Professor Aschaffenburg.*

Effects Upon Memorizing.

A half hour, under conditions similar to those when the numbers were added and the words written, was devoted daily to memorizing as many twelve-place numbers as possible, such as 315,784,231,675. Each number was read off aloud from paper, again and again, until it could be correctly repeated from memory; then an-

other number, and so on. In twenty-six experiments it was found that *alcohol produced a decrease of more than 6.2 per cent. in the number of numbers learned per day.* So ordinary memorizing is found to be greatly retarded under the influence of moderate daily drinking.—*Professor Kraepelin and Dr. Kürz.*

Effects Upon Ideas.

Frequently the highest scientific thoughts slyly enter the mind without one's immediately attaching any importance to them; later some very simple accident or circumstance may be sufficient to reveal to us, when and under what circumstances they arose, or they may be present without our even knowing from whence they came. At other times they come to us suddenly, without any exertion whatever, just as an inspiration. As far as my experience is concerned, they never come to a wearied brain, or at the writing desk; they were especially inclined to appear to me while indulging in a quiet walk in the sunshine or over the forest-clad mountains, but the smallest quantity of alcohol seemed to scare them away.—*Helmholtz.*

Citations by President Eliot.

The Sailor.—It seems to me that the recent researches in physiology and medicine tend very strongly to show that the moderate drinking of alcohol is inexpedient. For instance, one old theory is now absolutely abandoned. As a result of experience it is a fact that men who are to be exposed to cold or heat or hardships of any sort are not prepared or braced for such encounters by any form of alcohol. You know it was considered essential that a sailor in the merchant marine or in the navy should be braced for his arduous work by grog every day; that was really and simply considered as a necessity. Now grog has been abolished in our navy absolutely, and is no longer served in well-conducted ships of the merchant marine, and the result is a demonstration that that rough, hard life was not really helped by alcohol but hindered.

The Sea Captain.—No captain of an ocean liner ever supports himself now against the terrible exposures of the bridge by means of alcohol. He will take hot tea or hot coffee or hot lemonade, as I have seen many of them do, but he never takes alcohol to stimulate him when exposed to terrible weather. It is so in regard to most intellectual labors. It was not expected that anybody encountering the labors of the prime minister of England in his office every night and during the long hours of the day could do the work without being supported by one or two bottles of port a day; and many famous men have lived through that sort of life under those conditions. That view is now absolutely abandoned.

The Accountant.—It is well known that alcohol, even if moderately used, does not quicken the action of the mind or enable one to support mental labor. We have had a great deal of German investigation and some American investigation in psychological laboratories in that direction, and the results are perfectly plain, and they are all one. For instance, a clerk has as his principal function the addition of figures in long columns or short. If the clerk drinks in the day a moderate amount of wine or beer, it is demonstrated that he cannot add as well the next day as if he had no alcohol the day before. That has been proved by actual experiment in a very large number of cases, so large as to establish the fact.

The Time Reaction.—There is what is called the time reaction, that is, the interval that elapses, for example, between your hearing a pistol shot or seeing a flash of light, and putting your muscles in motion to touch a given spot on the table. Now, it is demonstrated that alcohol, even in the most moderate quantity affects unfavorably that time reaction, that is, slows the whole nervous action of the man who takes it, and that this effect is injurious. I had occasion to know about the time reaction of a famous pugilist whose habitual residence was not far from this spot. He was expecting to fight in a city at some distance from Boston. The appointment was made, but he had been on a succession of sprees; his trainer could not control him. He was brought to Cambridge, and his time reaction was tested. It was very slow. Now, this man had always been famous for the quickness of his time reaction. A pugilist has need to have a very short time reaction. He must see by the motion of his opponent's fist just where he is going to strike, and put his own arm in the way quickly. A slow time reaction is fatal to a pugilist or fencer or runner. There is no question about the ill effect of alcohol even in very moderate doses on the time reaction. That means that alcohol in very moderate doses diminishes the efficacy of the workingman in most instances, makes him incapable of doing his best in the work of the day.

Higher Power Weakened.

Experiments tested mental processes of a somewhat more complicated character. For example, the subject would place each hand on a telegraph key, at right and left. The signals would then be varied, it being understood that one key or the other would be pressed promptly accordingly as a red or a white light appeared. It became necessary, therefore, to recognize the color of the light, and to recall which hand was to be removed at that particular signal; in other words, to make a choice not unlike that which a locomotive engineer is required to make when he encounters an unexpected signal light. The tests showed that after the ingestion of a small quantity of alcohol —say a glass of beer—there was a marked disturbance of the mental processes involved in this reaction. On the average the keys were released more rapidly than before the alcohol was taken, but the wrong key was much more frequently released than under normal circumstances. Speed was attained at the cost of correct judgment. Thus, as Dr. Stier remarks, the experiment shows the elements of *two of the most significant and persistent effects of alcohol, namely, the vitiating of mental processes and the increased tendency to hasty or incoordinate movements.*

Two Kittens.

Prof. C. F. Hodge, of Clark University, gave alcohol to two kittens with very striking results. "In beginning the experiment," he says, "it was remarkable how quickly and completely all the higher psychic characteristics of both the kittens dropped out. Playfulness, purring, cleanliness and care of coat, interest in mice, fear of dogs, while normally developed before the experiment began, all disappeared so suddenly that it could hardly be explained otherwise than as a direct influence of the alcohol upon the higher centres of the brain. The kittens simply ate and slept and could scarcely have been less active had the greater part of their cerebral hemisphere been removed by the knife."

Development of Fear.

Professor Hodge's experiments extended also to dogs. He found that the alcoholized dogs in his kennel were lacking in spontaneous activity, and in alertness in retrieving a ball. The least thing out of the ordinary caused them to exhibit fear, while their kennel companions exhibited only curiosity or interest. "Whistles and bells, in the distance, never ceased to throw them into a panic in which they howled and yelped while the normal dogs simply barked." One of the dogs even had paroxysms of causeless fear with some evidence of hallucination. He would apparently start at some imaginary object, and go into fits of howling." The characteristic timidity of the alcoholized dogs did not altogether disappear even when they no longer received alcohol in their diet. Timidity had become with them a "habit of life." As Professor Hodge suggests, we are here apparently dealing with "one of the profound physiological causes of fear, having wide application to its phenomena in man. Fear is commonly recognized as a characteristic feature in alcoholic insanity, and delirium tremens is the most terrible form of fear psychosis known." It shows how pathetically mistaken is the popular notion that alcohol inspires courage.

Alcohol and Heart Work.

Popularly, alcohol is supposed to strengthen the pumping force of the heart; in fact, great faith was placed in it on this account, until more recently, when the matter has undergone scientific revision and criticism.

The question whether or no alcohol strengthens the force of the heart's beat is one of great practical importance, and with the improved methods of research at the disposal of scientific men, observations have been made with the view of ascertaining its real effect upon that organ. Experiments have shown that blood containing only one-quarter per cent. of alcohol diminished within a single minute the work done by the heart; and that blood containing one-half per cent. so seriously affected its working power that it was scarcely able to drive a sufficient amount of blood to supply its own nutrient arteries. This enfeebled condition rapidly leads on the dilatation of the heart, whereby "the heart pumps around less blood."

"It has yet to be proved that the heart muscle can be stimulated by alcohol."

Thus direct experiment upon the whole heart shows that alcohol has *not* the augmenting power formerly attributed to it, but that, on the contrary, it slowly depresses the action of the heart-muscle, and ultimately partly paralyzes not the muscle only but also the delicate nerves which are present in the wall of the heart.—From Horsley and Sturge's "Alcohol and the Human Body," pp. 259-61.

BOTTLED IN BOND.

On seeing on a case of whiskey these words stenciled on all sides of the case: "Bottled in bond under direct supervision of the United States Government. Guaranteed pure."

Yes, spread the news to the whole wide world,
Print it and paint it so all may read,
On your banners high to the winds unfurled
Picture the tale of a nation's greed;
Tell of a country, great and grand,
Richest of all the nations of earth,
So long proclaimed as the Promised Land,
Where freedom's starry banner had birth—
Selling her name for a burial fee,
Labelling poison as pure and good,
Lending her name as a guarantee
To a drink that the fiends of hell have brewed.
Ay! "Bottled in bond," 'tis blown in the glass,
And government takes from the grave its toll,
From the wreck of hopes that will surely pass
From the heart of the man who seeks the bowl.
For thousands of years has the earth been cursed
With the fiery death that kills the soul;
In the cradle of time was the horror nursed
By the foes of man who the world control.
Far better to license the cobra's fangs,
Or the deadly drug from the almond pressed;
They bring death quicker, without the pangs
Of terror that dwell in the drunkard's breast.
Oh, ye who dwell in the places high
And make and enforce the laws of state,
If but once you would watch a drunkard die
And hear his cry, "Too late! Too late!"
Ye would stamp on this evil and drive it down
To the lowest hell of the fiends it breeds,
Ye would millstone this foe of the child to drown,
Along with its record of fearful deeds.

WM. T. McDONALD.

The Spiritual Conquering the Spirituous.

1 Peter 4: 1-10.

1 Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; 2 that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. 3 For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, wine-bibbings, revelings, carousings, and abominable idolatries: 4 wherein they think it strange that ye run not with *them* into the same excess of riot, speaking evil of *you:* 5 who shall give account to him that is ready to judge the quick and the dead. 6 For unto this end was the gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the spirit. 7 But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer: 8 above all things being fervent in your love among yourselves; for love covereth a multitude of sins: 9 using hospitality one to another without murmuring: 10 according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God. (Read also 2 Peter 1: 5, 6.)

Golden Text: *Be sober unto prayer.*—1 Peter 4: 7.

"Be not drunk." (Eph. 5: 18).

"Abstain from every form of evil" (1 Thessalonians 5: 22).

These are commands of God. Let us do away with that common, but false idea that only "the ten commandments" are binding on us. Those form the world's constitution, but there are hundreds of laws in the Bible that we must obey "for our good always."

Instead of repeating here such lesson expositions as can be found in lesson helps, we shall give illustrations of alcoholism and abstinence. It is only by abstaining anyone can make sure he will never be drunk. Not one of the millions who have become drunkards, intended to become such. And many of them were great men, as strong-minded, certainly, as any of us. Here, then, is the first reason for abstinence, that only the man who never drinks can be sure he will never be drunk. Some people talk as if a man could not be drunk unless he staggered or slept in stupor. He begins to be drunk whenever his brain begins to be affected by the fuddle of drink.

A very small boy was trying to lead a big St. Bernard up the road. "Where are you going to take the dog, my little man?" inquired a passer-by. "I—I'm going to see where—where he wants to go first," was the breathless reply.

Drink puts a beast at the helm of life. A large ship navigating the dangerous channels among the Fiji Islands had a drinking sailor at the helm, who fell asleep at his post. Whereupon a tame monkey took the helm, and moved the wheel about imitatively, but with no knowledge of the course. The ship soon struck a reef, and the man on watch, running back, found a monkey at the helm. The ship escaped wreck, but the man, who, by drunkenness, puts his beastly nature in control of his life, while his brain sleeps at its post, usually does not escape. In certain classes of society, it is not regarded as very bad to get drunk on great occasions, now and then, if one is not an habitual

drunkard. But one cannot afford to lose himself even once. For, it has often happened, that in one drunk, a man has killed his wife or his friend, or lost a friend for life by some insulting word or act. Once to let go the reins in driving a spirited horse, may bring the fatal runaway.

Liquor Makes Home a Hell.

A second reason for abstaining is that even if one never gets drunk himself, he may, by a tippling example, lead some one else to drunkenness and its awful consequences, which never stop with the victim himself, but bring unspeakable tragedies to his home especially. A man was walking rapidly on the street on a cold winter day, when he almost tripped over a girl about four years old, who had fallen on the sidewalk in front of him. As he picked her up he noted that she was barefooted. "Whew!" he said with a low whistle, "Barefooted on such a day as this. Why don't you run home and put on your shoes and stockings before you freeze your toes?" "Don't dot any shoes and stotin's." "Don't your father buy you any shoes and stockings?" "Oh, no; my papa gets drunk."

The child's remark recalls the old but effective story of a poor workingman, who told his wife, on awakening one morning, a curious dream, which he had during the night. He dreamed that he saw coming toward him, in order, four rats. The first one was very fat, and was followed by two lean rats, the rear rat being blind. The dreamer was greatly perplexed as to what evil might follow, as it has been understood that to dream of rats denotes calamity. He appealed to his wife concerning this; but she, poor woman, could not help him. His son, who heard his father tell the story, volunteered to be the interpreter. "The fat rat," he said, "is the man who keeps the saloon you go to so often, the two lean rats are my mother and me, and the blind rat, father, is yourself."

"Beer," said one, "is a great flesh producer."

"It certainly is," retorted his friend, "on saloon-keepers. But beer doesn't produce much flesh on the beer-drinker's wife and children."

A Little Child Shall Lead Them.

The "Indianapolis News" tells a story of a little girl who saved her father from the curse of drink. It was Esther's tenth birthday. As the father started for business he said to her, "What shall I get you? I have just fifteen cents in my purse. "I don't want you to get me anything," but I want you to promise something." "What?" "That you won't drink any more." "Go along, your mother has been talking to you." Then her father found the wife and charged her with talking to the child about his drunkenness. She said she had not said a word about it to the child, and then she burst into tears. Then the father himself was broken up, for he thought that although he had often come home drunk at night he had kept it all hidden from his children. That they knew of his shame brought him to his knees with the sobbing prayer, "Lord, help me, and I will never touch liquor again." Presently Esther came in saying, "Papa, you're going to make me the birthday promise, I know you will." "Yes, my daughter, and I will put a penny in your bank for every time I refuse a glass. In two weeks there were 277 pennies in the bank. Then came election day, and his drinking friends rolled a keg to the door, but he rolled it away into a vacant lot, and they took it back. One day, when he had to go into a saloon on other business, an old-time drinking friend put a ten-

dollar gold piece in a glass of beer and told him that the gold was his if he would drink down to it. But he said, "I will not drink if you fill my pockets with gold."

It is idle to say that drinking is a man's own business and will harm no one who lets it alone. It is often the friends and neighbors of the drinking man who suffer most. One day a man was cutting thistles out by the road. Another, passing by, asked him why he was cutting those thistles, remarking, "They are not on your lot." "No," replied the other, "they are not on my lot now, but if left, the seed will ripen and the wind will blow them to my lot, and then I will have a crop of thistles." So it is every man's peril to have a saloon in his neighborhood or in his town, or even drinking men, for the thistles will not stay in the saloon or in the drunkard's own house. Every man's property and life are jeopardized, and all should help to cut the thistles by the pledge and prohibition.

"Drinking Health."

A third reason for abstinence is that even moderate drinking, as insurance tables show, weakens health and shortens life. In British companies, where total abstainers and moderate drinkers are classified separately, and rebates are divided to each class in proportion as it falls short of the expected mortality, it has been found that moderate drinkers die about as expected, but total abstainers persist in outliving their appointed time, and get twenty to thirty per cent. rebates. In one company out of the 13,000 deaths in thirty years, total abstainers gained 26.9 per cent. on moderate drinkers. Emory McClintock, the eminent American actuary, shows that abstainers outlive the moderate drinkers to the same degree in this country, and at last they are demanding that they shall receive their due in rebates by being separately classified.

Business Requires Abstinence.

The fourth reason is that even moderate drinking interferes with business success, which should be sought for noblest ends. Mr. Andrew Carnegie, the world's best known embodiment of business success, has been of late uttering many an exhortation to abstinence as a condition of industrial success. For example, he said in a letter as to his employees: "Men are not required to be total abstainers, but all who are can obtain from me a gift equal to ten per cent. of their wages, with my best wishes, upon stating that they have abstained for the year. I consider total abstainers worth ten per cent. more than others, especially if coachmen, yachtsmen, or men in charge of machinery. Indeed, I prefer them for all situations."

It is well known that all railroads require abstinence of employees on duty, and an increasing number will not employ one who drinks when off duty, because the fuddling effects will be in his brain when he comes back to work. Now that war, especially in navies, is becoming so much like machinery, a clear brain is increasingly insisted on in our fighters. Some boys in a Presbyterian Sunday school class did not like some of the doctrines in a temperance lesson, because they said that Dewey and his men in Manila had taken liquor while in the fight. To settle the matter, their teacher wrote the admiral and received the following reply: "*Dear Madam*: I am very glad to have an opportunity of correcting the impression which you say prevails among your Sunday school scholars, that the men on my fleet were given liquor every twenty minutes during the battle of Manila Bay. As a matter of fact, every participant, from myself down,

fought the battle of Manila Bay on coffee alone. The United States laws forbid the taking of liquor aboard ship except for medicinal uses, and we had no liquor that we could have given the men, even had it been desired to do so."

A fifth reason is that alcohol interferes with clear thinking. Dr. Lorenz, the eminent European surgeon, whose recent wonderful feats of healing performed in this country attracted such wide-spread interest, has no use for alcoholic beverages, as is proven by the following: A banquet was given in his honor in New York City, and wine, of course, was served. The eminent guest declined it, and politely requested the waiter to bring him a cup of tea. This caused him to be asked if he were a total abstainer from the use of wines and other liquors. His answer was as follows: "I cannot say that I am a temperance agitator, but I am a surgeon. My success depends upon my brain being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquors without blunting these physical powers, which I must keep always on edge. As a surgeon, I must not drink."

A sixth reason is that spirituous influences are hostile to spiritual conditions. There is a tree of death in Java. The natives call it the *Kali Mujah.* Its breath would kill birds and even human beings. One day when Rev. E. S. Ufford was chasing a bird of paradise, he noticed that it dropped suddenly to the ground, under a tree. He examined the tree, and began himself to feel strangely, as the odors from its leaves became to be inhaled by him. His head swam, and ringing sounds came to his ears as though he were being chloroformed. He hastened away from it, but procured a specimen and sent it to America, which, it is said, is the first one transplanted in our soil. Such a blighting tree is planted wherever a saloon is opened, which blights the body, the mind, but most of all the soul. No one can be at once "spirituous" and spiritual.

The Dyke of Prohibition.

Holland's new and greatest dyke may fitly illustrate the method and the results of shutting out the ocean of drink from any country. The dyke is to be twenty-five miles long, and is to rescue from the sea 787 square miles, little by little—24,000 acres annually. It will take thirty-three years and cost $16,000,000. The only dykes that have been successfully used against the deadly sea of drink are abstinence and prohibition. One of the most picturesque and at the same time effective features of the Prohibition movement has been the participation in almost every contest of the young people and school children. Tens of thousands of boys and girls have appealed to the voters of their respective communities in every way that might be expected to arrest the thought of the voter and win his support to the prohibition standard. A thousand various mottoes, each with its earnest plea to the onlooker, have been borne by these 20th century child crusaders. One unique inscription used in a parade of 3,000 children at Bloomington, Ill., made this practical appeal: "Beef steak, pork steak, huckleberry pie, Bloomington Township must go dry." Another: "Vote yes. Boys are worth more than saloons." Another which attracted attention in a Philadelphia parade had this pointed query: "Mr. Saloonkeeper, if customers were your boys, what would you do?"

Jenkins, the drunkard, is dying to-day,
With trademark of sin on his face.
He'll be missed at the club, at the bar, at the play.
Wanted—a boy for the place.

THE LONG EXPECTED CITY THAT HATH FOUNDATIONS WHOSE MAKER AND BUILDER IS GOD.

CANON FREEMANTLE: "The Revelation of St. John ends with the picture of the Holy City and it is to this City that the long avenue of judgments, of plagues, of convulsions of nature and of society lead up. It stands in contrast with great Babylon, the image of greedy and callous wealth, among the wares of which are the souls of men. And though this picture is that of sensuous imagery, as all poetry must be, we feel that the gates of pearl and the streets of gold, and the City lying foursquare, are the images of a splendid society, pure and loving and complete."

JOSIAH STRONG: "I believe that we have the guarantee of that Book that the city is to be saved. Turn to the beginning of it; there we see man in a garden. It is a vision of perfect beauty, perfect simplicity, perfect innocence, of unfallen because of untried virtue, We turn to the closing pages of this Book, and again we see a picture of man perfected. In prophetic vision we behold not the beauty of innocence, but the beauty of holiness, not the insecure peace of virtue untried, but the established peace of virtue victorious. In this first picture we see individualistic man; in this last picture we see socialized man. In the first, unfallen man sustains right relations to his Maker; in the last, redeemed man has come into right relations with God and with his fellows. The beginning of this wondrous drama of human life is in a garden; its consummation is in a city. The perfected crown of civilization, the full coming of the Kingdom of God in the earth is typified by a city, a holy city, into which shall enter nothing unclean or that maketh a lie. Paradise lost was a garden; Paradise regained will be a city."

JOHN WATSON (Ian Maclaren): "It is not enough that we seek to live—as I trust by the grace of God we are living—so that when this life is over we may enter into the heavenly Kingdom, but we must see to it that we are trying to bring Heaven nearer to the city in which we live; to establish that city—this city of yours, my Liverpool, any other man's city where his lot is cast, the city of his habitation and love—to establish it in purity and righteousness, in knowledge and understanding, in health and holiness, according to the words not of a Hebrew, but an English poet:

> 'I may not cease from mortal fight, nor let the sword slip in my hand,
> Till we have built Jerusalem in England's green and pleasant land.'"

HENRY DRUMMOND: "Then pass out into the city. Do all to it that you have done at home. Beautify it, ventilate it, drain it. Let nothing enter into it that can defile the streets, the stage, the newspaper offices, the booksellers' counters; nothing that maketh a lie in its warehouses, its manufactures, its shops, its art galleries, its advertisements. Educate it, amuse it, church it; Christianize capital, dignify labor; join councils and committees; provide for the poor, the sick and the widows. So will you serve the city."

WASHINGTON GLADDEN: ". . . There is need of thinking much of a kind of civic life that is not yet, but that might be, and that ought to be and that must be if there is a God in Heaven; a city whose officers shall be peace and whose exactors righteousness; a city whose homes shall be sacred and secure, whose traffic shall be wholesome and beneficent; whose laborers shall go forth to their cheerful toil unburdened by the heavy hand of legalized monopolies; whose laws shall foster no more curses, nor open the gates to whatsoever worketh abomination or maketh a lie; whose streets shall be full of happy children, playing in safety and learning the great lessons of civic piety, and whose citizens on any shore shall find their thoughts turning homeward with a great longing."

FRANCIS TURNER PALGRAVE:

Whenc'er the gentle heart
Finds courage from above,
Whene'er the heart forsook
Warms with the breath of love;
Where faith bids fear depart,
City of God! thou art.

"I SAW THE HOLY CITY, NEW JERUSALEM, COMING DOWN FROM GOD OUT OF HEAVEN."

The Holy City Coming Down.

Revelation 21: 1-7, 22-27.

1 And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3 And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God: 4 and he shall wipe away every tear from their eyes: and death shall be no more; neither shall there be mourning, nor crying, nor pain any more: the first things are passed away. 5 And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. 6 And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit these things; and I will be his God, and he shall be my son. . . . . 22 And I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple thereof. 23 And the city hath no need of the sun, neither of the moon to shine upon it: for the glory of God did lighten it, and the lamp thereof *is* the Lamb. 24 And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it. 25 And the gates thereof shall in no wise be shut by day (for there shall be no night there): 26 and they shall bring the glory and the honor of the nations into it: 27 and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life.

Golden Text: *He looked for the city which hath the foundations, whose builder and maker is God.*—Heb. 11: 10.

The International Lesson Committee, in selecting this as the quarterly temperance lesson, must have had in mind some such thought as prompted Layyah Barakat, when she had left the Mohammedan country of her birth, and had come as a missionary convert to America, where women are treated so much better, to say, "Your land would be Heaven if the drink were not here." She found our country a heaven beside her own Syria, except in the drink habit, in which we are worse than Mohammedans, whose one great virtue is that they are total abstainers, save as European and American example has influenced them for evil. The statistics of the New York State Commission of Prisons (quoted "Literary Digest," January 26, 1901), show that in the year ending October 1, 1900, one-third of all the commitments to penal institutions in that State were for drunkenness, besides those punished by fines only, which would raise the convictions for drunkenness to one-half the total. And many more not credited to drink should be added. Let any one imagine that in his own neighborhood every quarrel, crime, vice, deformity, want and sorrow due to drink banished from the homes and streets—what a Heaven it would be!

The City of Cain and the City of Christ.

"The New Jerusalem coming down from God out of Heaven." In the opening pages of the Bible sin introduces us to the city. God made the country, but Cain made the town. Cain built the first city, and has been the leading spirit in cities

ever since. But in the closing pages of the Bible we are assured that the City of Christ is now building on the earth.

Our unbelief has made us think of the heavenly city as a city in Heaven, which is a very different thing. The Bible plainly declares that the New Jerusalem, the righteous city, built on the square, but with no court-house in the centre, is a city "let down from God out of Heaven," a city on earth in which the law of Christ is to be really, though not fully, dominant.

When we speak of a "holy man" we do not mean a perfect, or even a sinless man, but one in whose life the law of God is supreme. One hundred such holy people may surely form a holy village, as indeed they do in the mountains of Burma, where missionary converts form new communities in which the law of Christ rules not only the individual relations of the man to God, but also the social relations of man to man in business and politics and pleasure, to the prohibition of polygamy, drink and opium. If there can be Christian villages, there can be a Christian city—and will be when we get rid of that worst form of unbelief which assumes that the Gospel is not practicable in business and politics.

As the family, the holy family of Eden, is the point of departure in social study, its goal is the holy city "let down from God," the kingdom of Heaven, a divinely-ordered, divinely-promised, human and humane society of justice and purity and liberty and equality and charity and fraternity and humanity, in which God's will is to be done on earth as it is done in Heaven.

What is the Kingdom of Heaven?

The central theme of both Testaments is this "kingdom of Heaven," which is interpreted by the words of the Lord's Prayer. "Thy kingdom come, Thy will be done, as in Heaven so on earth."

This is a Hebrew parallelism, in which, as in the Psalms, the second line explains the first. Men debate, "What is the kingdom?" There is no room for controversy. Christ answers without figure of speech: It is the doing of God's will, as in Heaven, so on earth—the word "kingdom" conveying the additional truth that it is not merely the individual doing of that will, but social obedience to God's law. Could Christ have taught us to pray for what was not to be? His command so to pray is an implied promise that His will is sometime to be so done, as in Heaven, so on earth.

Matthew's phrase, "The kingdom of Heaven," is manifestly a condensation of the two phrases we have quoted from the Lord's Prayer, and, like them, means a community in which God's will is done on earth as in Heaven. Another parallel passage is "the holy city coming down," which means a city into which the customs of Heaven have "come down," a city in which God's will is done, as in Heaven, so on earth. If this seems a hard saying, contrast the cities of Christendom, not only with the New Jerusalem of the future, but also with Rome of the past, where the most cultured men and the most pious women found their supreme pleasure in seeing beasts, gladiators and martyrs "butchered to make a Roman holiday."

Behold thy King cometh unto thee, O city of sin, the old Jerusalem, where even Christ is sold for silver; but by the leaven of His love and law thou shalt become the new Jerusalem, a Christianized society, whose traders and rulers shall no longer be confused and alarmed when the cry is heard, "Where is he that is born King?"

We are by no means willing to accept that "doctrine of devils" that all cities must be Sodoms to our boys. All through the Bible, from Abraham, who sought "a city that hath *foundations*, whose Maker and Builder is God," to John, beholding the Christian city "*coming down* from God out of Heaven, prophetic souls expected, and prophets of to-day still expect, the city of Cain to give place to the city of Christ *in this world.* That is the plain meaning of Christ's prayer, which is also a promise that His will shall some time be so "done on earth as in Heaven." This involves no incredible miracle, but only the extension of the unselfishness often seen in the family to the whole brotherhood of man. It will come when fathers elect such "city fathers" as shall count "home protection" their chief duty.

The man who has not with Christ wept over the sinful city—not over sinful individuals alone—has not yet discovered the second hemisphere of social Christianity. (Matt. 22: 21, 39). The writer coming into such a city as New York after one of its relapses into Tammanyism, or into some others, which do not have even an occasional lucid interval of revolt against a worse enslavement under the other brand of politics, wonders at the utter lack of guilty shame on the part of the churches which might and should have secured at least decent city government. Some pastors do not weep over the city, but think only wayward parishioners fitting occasion for prayers and tears. Christ's tears over Jerusalem are tears over a city's lost opportunity. Christ forgot His own physical death in lamenting the greater tragedy of a city committing suicide.

The most telling appeal for moral street cleaning in our cities is that which is made in defense of youth. Jacob regulated the movements of his caravan "according to the pace of the children." So we must regulate our city streets with due regard to the children that must pass through them in their age of adolescence. (See p. 16.)

There is an increasing number of modern "seers" who believe in such a city, and are helping to build it.

Hugh Price Hughes has said: "Christ came to create in this world the Christian City, where law is administered in the name of justice and humanity; where the poor, the sick, the solitary are wisely and tenderly benefited; where the young are trained in beautiful thoughts and lofty ideals; where art, literature and science flourish; where the welfare of all is the solicitude and the delight of each; that fair city of God, in fact, of which St. John had so bewitching a vision, where disease ravages no more, where the voice of complaining is not heard in the streets, where pauperism and crime and drunkenness and gambling and debauchery are forgotten insanities of a dismal and buried past."

Dr. Everett D. Burr says: "It is theirs who bear the name of Christ to have their hearts filled with the sublime visions of the new city descending out of Heaven from God, and, coming down from the great and high mountain of vision, work out in the valley of toil the pattern they have seen of the city which hath no need of the sun nor of the moon to shine in it, whose gates are not shut by day, for there is no night there, neither shall there be any more death, neither sorrow nor crying—a city without the slums, a city of hope, a city of homes, a city of industry."

Dr. Mathewson writes: "Thou art descending, O city of God; I see thee coming nearer and nearer. Tongues are dead; prophesies are dying; but charity is born. Our castles rise into the air and vanish; but love

is bending lower every day. Man says, 'Let us make a tower on earth which shall reach unto Heaven;' but God says, 'Let us make a tower in Heaven that shall reach unto the earth.' O descending city, O humanitarian city, O city for the outcast and forlorn, we hail thee, we greet thee, we meet thee! All the isles wait for thee—the lives riven from the mainland — the isolated, shunted, stranded lives. They sing a new song at thy coming, and the burden of its music is this: 'He hath prepared for me a city.'"

And Henry Drummond has said: "To make cities—that is what we are here for. To make good cities—that is for the present hour the main work of Christianity. For the city is strategic. It makes the towns; the towns make the villages, the villages make the country. He who makes the city, makes the world."

Temperance Tour of the World.

"And God shall wipe away all tears . . . and the nations of them which are saved shall walk in the light." Such a "new earth," with "light" in place of "tears," must be an earth from which the drink evil has been driven. Whatever poetic exaggeration there may be in this story, it is certain that there is no way by which we can help more to abolish the "tears" and increase the "light" of this world, than by doing what can be done by example and voice and vote to banish the drink demon that makes so much of earth a hell when it might otherwise be "a heaven begun below."

Here it is appropriate to recall that one of the twelve precious stones in the wall of the holy city, all of which had a symbolic meaning,* was the amethyst, which means, without drunkenness. The stone was considered anciently a charm against intoxication, but in the holy city it proclaims a city without the woes that come from wine. Every no license city is approaching to that ideal.

Let us by the lightning express of thought go round the world and see the "tears"—the "light," also, if there be any—that a temperance tour of "nations" will reveal. Crossing the sea we find the British Government making gradual emancipation of its people from drink by a slow application of local option the chief item in its program. We recall that a few years ago the British people were greatly excited about the discovery of "arsenic in beer." But the worst poison ever found in drink is the alcohol. Our next stop is in Germany, whose consumption of twice as much beer per capita as the United States does not prevent the drinking twice as much of the stronger liquors. France, where our lightning express next pauses a moment, through its statesmen and scientists laments that its population is declining, because, for one thing, the general use of wine has not kept its people from drinking more of the stronger liquors in proportion to population than most other nations of the world. And now we pause in Spain, which is the most temperate country in Europe, partly because it was for two hundred years under Mohammedan prohibition.

That has also proved a breakwater to the tidal wave of drink in Africa, through which we now speed. The west coast is "one long gin-shop and graveyard." Missionaries tell us that millions die there every year of Holland gin and New England rum, and other deadly drinks with which so-called Christian nations are making ten times as many drunkards as Christians. Slavery slew its thousands, but drink is slaying its ten thousands. But

*In Mrs. Whitney's "Hitherto" there is a beautiful interpretation of the symbolic meaning of these precious stones.

"light" is breaking in "Darkest Africa." In treaties of 1890, 1899 and 1906 seventeen nations, Christian and Mohammedan, agreed to protect the natives of those portions of Africa not previously protected by Mohammedan laws in the north and by British laws in the south, against the white man's "fire-water."

The first treaty declares this is done because of the "moral and material consequences to which the abuse of spirituous liquors subjects the native population." It is found that this traffic injures not only the good name, but also the trade of Christian nations, illustrating the great truth that in national, as well as personal life, righteousness is not only the best principle but also the best policy. On we go to Madagascar, whose Christian queen refused to license drink, to make a revenue out of the misfortunes and vices of her subjects, decreeing prohibition instead, until overruled by France.

On we speed, into the island world of the Pacific, in behalf of which a petition for protection against intoxicants and opium has been presented to the great nations of the world by the International Reform Bureau.

And now we pause in New Zealand and Australia, the social experiment stations of the world, leaders in ballot reform and women suffrage and industrial arbitration, and, next to Canada, smallest consumers of intoxicants. Canada consumed at the opening of the twentieth century about four gallons per capita, Australasia twelve, and the United States eighteen—all other white countries carrying a heavier "load" of this "white man's burden." Australia's contribution to the new earth is in slowly increasing areas of local prohibition despite the unfair handicap put upon it in requiring a three-fifths majority.

We pause a moment in Japan, where prohibition of opium is counted one of the reasons for its superiority to China, and where prohibition of tobacco is in force for those under twenty.

We end our tour for the present in China, now free to suppress the opium curse, which Minister Wu Ting Fang assured us the Chinese Government is as eager to do as when, in 1840-42, the opium war repealed the prohibition previously proclaimed by a noble Emperor, Tao Kwang, who said, when an opium license was proposed, "I cannot receive any revenue from that which causes misery and suffering to my people." What a noble rebuke to the license policy which so many Christians support!

We return across the Pacific, in good hope that the half-civilized people of the world will soon be emancipated from rum and opium.

What One Can Do.

Without waiting for organized reformatory effort, even an army of one may set forces at work to abolish the saloon in his own town, so helping over against his own door to make a "new earth." In one of her national addresses, Miss Willard told the story of a man who rode into an English village and eagerly sought a public house where he might quench his thirst with a glass of his favorite ale. He was informed that in that town there was no house where intoxicating beverages could be had. He asked the meaning of this most extraordinary state of things. The answer was: "About a hundred years ago a man named John Wesley lived in this town." When such men have made such changes in most of the towns of our old earth it will be a "new earth," indeed, and a "new heaven" below.

(From Kuni No Hikari, organ of National Temperance League, Tokio.)
JAPANESE CARTOON SHOWING A LIVING STREAM OF CRIME, VICE, INSANITY, VIOLENCE AND POVERTY FLOWING FROM THE "BEER HALL," PICTURED AS A HUGE BEER BARREL. (IT SHOULD BE SAID THAT THERE IS MUCH LESS DRUNKENNESS IN JAPAN THAN IN THE WHITE MAN'S LANDS, BUT THE NEW "WHITE PERIL OF BOTH JAPAN AND CHINA IS BEER.)

A Temperance Tour of the World.

Great Britain.

*A Scotch Brownie.

"Donald Campbell, is there any old Scotch whiskey in Scotland, now?"

"Plenty, plenty, more than's good for them that drink it. We brownies never taste it. But we go round as brownie police on the Sabbath day lookin' for the open bars, and we find them shut up tight. If any one is a traveler he can get a drink by ringing the bell of the barroom. But we have some good temperance hotels and there is no temperance society in the world that strikes the drink habit and the drink traffic harder than our Scottish Temperance Society, which is o' and o' for total abstinence and prohibition."

It is passing strange that the race that has been foremost in giving the world religious and civil liberty, and in promoting missions and charities, has been the worst in the world in alcoholic enslavement of its own people. And no less strange is it that after a thousand years of vain effort by moderation and taxation to check this drink curse, which, as Parliament has recognized, is producing "national degeneracy," the same old restrictions that do not restrict are being repeated over and over again.

The most hopeful signs in Britain are: that abstainers are increasing, and that a majority of the present Parliament has declared for local option, which, however, is likely to be handicapped not only by the provision of "compensation" for liquor dealers to the full value of their business when they are closed out, but also by the requirement of a three-fifths majority. The worst man or measure can be elected under the accepted doctrine of majority rule by one majority, but three-fifths of the total vote on three or more propositions is required, wherever local option is in force in the British Empire, to suppress the worst foe of the home, of honest business and of pure politics, toward which for these three reasons the attitude of government should be that of prohibition.

France.

A French Brownie.

Pierre Loubet: "Everybody knows that France is the greatest wine growing country in the world. The wine makes our folks wish for stronger drink, such as absinthe, and our learned men think that is why our country is a dying nation, with more coffins than cradles. The city governments are putting up posters, with our mottoes, 'Liberty, Equality, Fraternity,' to warn the people against Alcoholism, the chronic poisoning that comes from daily tippling even when one never gets drunk."

Revenue statistics gathered from all civilized governments through British and American consuls in the twentieth century show that while France drinks more wine than any other country—and the purest wine, for they get it out of their own vineyards, before the general adulteration, which has caused the recent riots of French wine growers—France also drinks more distilled liquors per capita than any other country, a complete refutation of the theory that a free use of wine would crowd out whiskey. (Germany teaches the same lesson as to beer.)

But France also has given the temperance forces of the world a banner for the vanguard, inscribed with "Alcoholism," rather than "Drunkenness," as the foe to be fought. In posters put up by city governments in France, which British cities have copied with improvements, France proclaims to the world that daily tippling which falls short of drunkenness produces the chronic alcoholic poisoning known to capable physicians as "alcoholism," which, though it may not be as dangerous as drunkenness to the drinkers' neighbors, is more likely to blight his own health and that of his children's children.

*As a hint to those who may wish to make this "tour" more interesting to boys and girls we introduce several of many brownies from Mrs. Craft's "Brownies' Temperance Tour of the World," published by the National Temperance Society, 3 East 14th St., New York City, U. S. A. Ten cents, postpaid. Brownies in the costume of each country should be drawn on great manila sheets, or on the blackboard, one by one, or, if drawn in advance, uncovered, one by one, or may well be developed by costumes worn by real children, each of whom meets an international brownie, as he goes from booth to booth, in a circle on the stage, and replies in a little speech to his two questions, "What intoxicating drinks does your country use?" "What are good people doing to stop this?" Each brownie should keep in hiding till the international brownie gets to his booth.

Scandinavia.

Amateurs in temperance work think of Scandinavia as the home of the "Gothenburg System," which is supposed to have removed about all the evils of the liquor traffic, namely, those arising from private cupidity, inducing people to drink more and oftener than they would if left to act on their own impulses. It has been assumed that there would be no cupidity to promote drinking if the barkeepers were hired by the state or a company expecting only four per cent. dividend instead of an individual owner, and the profits were divided among taxpayers and philanthropic and religious institutions. But surely one must have very little knowledge of human nature who thinks it is "disinterested management" to substitute the widespread cupidity of bondholders and officeholders and taxpayers and philanthropists for the concentrated cupidity of a few liquor dealers.

The argument for the "Gothenburg System," because of a reduction in liquor consumption in Norway since this system was introduced, is a bad case of the logical fallacy "after, therefore because of" (*post hoc, ergo propter hoc*), as was proved at the anniversary of the stalwart Scottish Temperance Society in Glasgow, in 1906, by a member of Parliament, who showed that a reduction similar to that of Norway had occurred in the neighboring country of Denmark, which has no Gothenburg system. The decline in both was manifestly due in the main to causes working to like degree in both, namely, to the increase of total abstinence and local prohibition. Indeed, Gothenburg itself has given up the system there originated for local prohibition, which is now the "Gothenburg System."

Central Europe.

Although beer drinking shows little if any abatement in Central Europe, the medical professors there are leading the learned world in investigations of alcohol, and especially of beer, which they proclaim to be promotive of Brights' disease and other kidney troubles, of dropsy also, and rheumatism and tuberculosis. Professor Forel, after a tour of the United States, spoke of the "crass ignorance" he found among American college professors as to recent scientific investigations of alcohol.

The committee on the alcoholic liquor traffic in the Russian Douma, which attracted attention by recommending local prohibition in that conservative country, made the startling recommendation in a report to the Douma, that a skull and crossbones be substituted for the imperial eagle on the whiskey labels, with these words following: "Men! Although you have bought this liquor, yet know that you are drinking poison, which destroys you. Before it is too late, quit. Buy not another bottle."—Ministry of Finance.

Hans Nägel: "Men, women and children drink beer and wine in Germany. Some people think beer keeps people from drinking whiskey, but Germans are not prevented by drinking twice as much beer as Americans from drinking twice as much whiskey also. The best thing about Germany is that the learned men are studying alcohol, and warning the people that it injures health, and that the 'beer pause' in factories is bad for German industry."

A German Brownie.

Africa.

Three times the great nations of the world have held conferences in Brussels, in 1890, 1899 and 1906, to counteract the "moral and material injury wrought by the liquor traffic" in Africa. In 1890 they established a prohibitory zone in the Congo country, forbidding all sales of distilled liquors in that zone, with most salutary results, as is admitted even by those who have found most occasions to attack the management of that country. This plan of establishing a prohibitory zone, which the Americans have also followed in the Indian Territory, we believe is the right one for all countries where a majority of the inhabitants are of the child races.

It is not enough to forbid the sales to natives, as is abundantly proved in Fiji to-day, where such a law is easily and frequently violated. Much less is it sufficient to raise the tax, which was the foolish and ineffective policy adopted for Africa by the Brussels Conference of 1899. This did not even check the rapid increase of liquor consumption and its consequences, and yet raising the tax again was all that was accomplished in Brussels in 1906. To that conference of nations, however, Ex-President Roosevelt sent a proposal that may be adopted later when the tax failure has been sufficiently shown: that the civilized na-

tions shall unitedly forbid all sales of intoxicants and opium to all uncivilized and newly civilized races.

Western and Central Asia.

Dr. Henry Jessup, the veteran missionary in Beirut, said to a shipload of American travelers: "I have been in Turkey nearly fifty years, and I never saw a drunken Turkish soldier; but within two hours of the time when an American or British ship has entered our harbor, the streets are filled with the wild uproar of drunken sailors." Mohammedanism is a total abstinence religion, as are Hinduism and Buddhism also. We believe Christianity is no less a total abstinence religion, for God has commanded us to "abstain from every form of evil." But we must admit that professing Christians, better in other respects than the devotees of any heathen faith, have been far more frequently guilty of buying and selling intoxicating beverages.

A few Mohammedans and Hindus and Buddhists have been led to drink by the white man's example and influence, but in Turkey and Persia and other Mohammedan countries the masses are still abstainers, and in the world campaign against drink and opium that is developing they will be valuable allies. In India, for example, there are hundreds of temperance societies, in which Hindus, Buddhists, Mohammedans and Christians are unitedly fighting the licensed drink shops by which the government most unwisely is allowing the one supreme virtue of the native faiths to be trampled on, to the grievous offense of the best native citizens, and that, too, at a time when occasions for criticism of the government and incentives to social unrest should be most carefully avoided.

China

ranks first in the world in prohibition of the sale and use of intoxicants, which Mr. Wu Ting fang, in his first term as Chinese Minister to the United States, told me had been the general policy of China since the fourth century. In some reigns the use of the simple native wines was allowed at festivals, when they were taken more as a confection than as an intoxicant. Indeed, drunkenness among the Chinese is so infrequent that President James B. Angell, after serving as American Minister in China, said he "did not see three drunken Chinamen in a year." We found but two temperance societies in China, one for British soldiers, the other for children in an American mission. But beer, largely of American introduction, is coming in just as opium is being suppressed in all Eastern Asia by a joint commission. The supreme peril of China's future, next to political corruption, is beer, against which China should be warned by distribution of literature.

A Chinese Brownie.

Liang Chung: "A drunkard is hardly ever seen in China. In the fourth century our Emperor made a prohibition law. Other Emperors continued the prohibition and also prohibited opium. But Great Britain forced opium into our country by three wars. Now that nation and others are helping us to drive it out, and we want help also to keep out the beer and cigarettes that Germans and Americans are trying to put in place of the banished opium."

Japan

has given the world the most perfect sample of legal prohibition in its anti-opium law. When the Philippine Opium Committee studied the Asiatic laws on opium and their results, they reported that revenue killed restriction wherever the two objects were combined in one measure, and that Japan alone was successful in anti-opium legislation, which was attributed to the fact that in Japan proper the sale and use of opium has long been prohibited, except under carefully guarded medical prescription, with no attempt to get any revenue whatever.

Although Japan has a long coast, and a large value of this drug can be concealed in a very small space—for example, in the hollow of a bamboo cane or fish-pole—such smuggling, which often occurs in Australia, is almost unheard of in Japan, and the severest critics of Japan in her ports admit that the enforcement of the law is almost perfect. It shows what can be done by a vigorous government when revenue is not involved.

Prisoners stop their opium at once, and both the tapering and the revenue fallacies should be turned down hard. Japan's greatest peril, like China's, is from the introduction of the American beer saloon.

Australia.

Australia's agreeable climate, which escapes the extremes of heat and cold, and its atmosphere, which is like champagne

"extra dry," and affords all the stimulant any one needs, and invites to outdoor life all the year, removes all excuse for drinking any form of so-called stimulants there, but there are few countries where men take a "nip" of whiskey more frequently. New Zealand, foremost of all lands in labor reforms, bids fair to be one of the foremost in the local prohibition movement, in spite of the handicap of a three-fifths majority requirement. It is putting new areas every year under "no license." The great continent of Australia is all alive with temperance effort. The W. C. T. U. is a leading and noble factor in every step. Every state has its Good Templar Grand Lodge, and every form of temperance organization. Queensland has long had an act giving voters the power to prevent the increase, to cause a reduction, or to prohibit all licenses. New South Wales has lately enacted a local veto law to become operative three years later. Victoria has long had local option legislation—but cumbered by compensation provisions which have impeded its success. South Australia in 1890 enacted a local veto power to become operative fifteen years later, and on this time being reduced, six districts carried veto, but owing to a technical flaw it was disallowed in five. West Australia, which has an area of over a million square miles, gives a popular veto over new licenses, but has not yet given power to suppress existing houses. The Island of Tasmania has not yet passed its local veto bill, but New Zealand did this many years ago, and enabled the electors to prevent, reduce, or prohibit drink-shops, and in a number of districts they have closed them altogether—although a three-fifths vote is required to effect that. In Australasia four Good Templars have become prime ministers; and the temperance cause ranks high in administrative circles. It is also encouraging that the importation of opium has recently been prohibited, at considerable sacrifice of revenue, and that some anti-gambling laws, encouraging though inadequate, have been passed.

Canada.

Of all the large geographical divisions of the world, Canada has not only the best Sabbath observance, but also the smallest per capita consumption of liquors—about four gallons a year—less than one-fourth the figure for the United States, whose per capita consumption of both the milder and stronger intoxicants is only half that of Britain and Germany. In plebiscites to test public sentiment, nearly all the provinces of Canada have declared in favor of complete prohibition, but have been cheated out of it by political leaders, and are now seeking to make the best of imperfect forms of local option, meantime pressing vigorously efforts to win individuals to total abstinence.

A Canadian Brownie.

Andrew McLean: "It is not respectable to drink in Canada, and so there is less liquor sold here than in any other land, only one-fourth as much as in the United States in proportion to the population, only one-third as much as in Australia. But there are many even in Canada who are ruining health and home by drink, and the politicians are not willing to do all they should to drive out of our towns those whose business is to induce others to drink."

United States.

The United States has been the leader of the movements for total abstinence and prohibition. One sign of promise is the decisions of Indiana courts that a saloon, because it is a cause of disorder, poverty and crime, is a "nuisance" that can be abated as such under common law, and which, as such, has no right to a license, under the principle announced by the United States Supreme Court in the Louisiana Lottery case, that "the Legislature cannot bargain away the public health or the public morals." The people themselves cannot do it, much less their rulers." The other sign of promise is the growth of "No license" and prohibition which was in force in 1908 in States and towns, including forty of the total ninety millions of the population. (See pp. 57, 59.)

PART II

CYCLOPEDIC INDEXES.

Temperance Commentary and Biblical Index in Brief.

(We use American Revised Version of Nelson & Sons for all Bible quotations.)

As a caution in Bible interpretation it is well to recall the many wrongs and errors, now generally admitted to be such —polygamy and slavery, for example— long proclaimed as Scriptural, not by the ignorant and vicious but by scholars and even by religious bodies. The tippler who is cocksure the Bible makes it his privilege and almost his duty to use intoxicating beverages should find at least an "arrest of thought," (1) in that to deny the Bible gives warrant for total abstinence puts it in unfavorable contrast with the three great total abstinence religions of the heathen world on that point of morals; and (2) in that to deny the Bible gives warrant for prohibition is to admit that it falls below the standard increasingly adopted by governments in many lands; (3) in that such a claim would imply that anti-Biblical sentiments are winning the world through men whose Christian devotion cannot be questioned. Surely the burden of proof is on those who would have us believe that prohibition is conquering in spite of God! The proof-trend of the Bible controls interpretation of proof texts.

Those who desire to make a thorough examination of Bible passages relating to wines and related matter should get the Temperance Bible Commentary, by Dr. F. R. Lees, F. S. A., and Dawson Burns (National Temperance Society, N. Y.), of which Dr. Taylor Lewis said in an introduction to the American edition, that it is a "fair presentation of everything in Scripture that can possibly bear on this question." Of course, the best general commentaries should also be consulted. The authors of this book entered on a critical study of all Bible passages relating to "wine" in the feeling that perhaps temperance people had claimed too much in saying there were two kinds of "wine" in common use, and that there is no passage in which wine is commended by an inspired writer in which it is proven that the reference is to intoxicating wine. Our examination, however, assures us that claim is not too strong.

In this "Commentary in Brief," we aim to put in a few words for busy teachers and others whatever seems essential, in addition to the twenty-four lessons and supplemental matter in the main body of this book, for understanding Bible references to the subject in hand. FIRST OF ALL THE READER SHOULD CAREFULLY STUDY THE COMPREHENSIVE DISCUSSIONS OF WHOLE PROBLEM ON PP. 31-34.

GENESIS 9: 20-27. *And he* [*Noah*] *drank of the wine* [*yayin*] *and was drunken.* (See pp. 13, 15, 33, 64.) Here is the first case where the handling of intoxicants by a "man of good moral character" failed to prevent the alcohol from doing its work —even on himself. It is also significant that "pure domestic wine" caused the first drunkenness on record. It chloroformed higher faculties, the judgment and conscience, just as all intoxicants do to-day, and caused a pious father to expose himself in shameful nakedness before his sons.

14: 18: *Melchizedek, King of Salem, brought forth bread and wine* [*yayin*], *and he was priest of God Most High.* This priestly use of bread and wine was probably symbolic, though the symbolism may not have been the same as to-day. Not until the crime of Nadab and Abihu, was abstinence commanded even for priests, see p. 25.

19: 30-36. *They* [*Lot's daughters*] *made their father drink wine* [*yayin*], see pp. 13, 33, 42. Here is another "good man" and "leading citizen," who probably had the idea that he was "too strong" ever to drink to excess, but he drank even to incest. It should be noted that Lot's daughters, though living so long before the scientific experiments of which Prof. Forel has written (p. 14), that have recently shown that alcohol stimulates only our lower nature, while chloroforming our higher powers of judgment and conscience, had learned both facts by common observation.

27: 18-27. *He* [*Jacob*] *brought him* [*Isaac*] *wine* [*yayin*], *and he drank . . . and blessed him.* (See pp. 9-15.) Several educational journals and one religious paper have taken exception to the intimation on p. 11 that it was because Isaac was not only blind but wined that he was deceived by Jacob. But a careful read-

ing of the story will show it is strictly correct. Jacob was too shrewd not to have noted what even Lot's daughters had observed, namely, that fermented wine dulls the judgment. Without the wine Isaac would have reasoned, when he heard the voice of Jacob, that he should not believe that the hands though hairy, were those of Esau, as hands could be disguised more easily than the voice. A great railroad was prevented for twenty years, we are told, from getting an entrance into New York because its president, speaking at a banquet, after the wine had repeatedly gone round, made public a plan he would have kept to himself had not wine loosed his tongue and blindfolded his brain at the same time. Whether that is a fact or not it embodies a wholesome truth about after-dinner speeches, and a sufficient condemnation of those who boast that they "never drink except at banquets."

27: 28. *God give thee of the dew of heaven . . . and plenty of grain and new wine* [*tirosh*]. Here we first encounter "the two wine theory." (See p. 34.) It will appear later in the Commentary that *yayin* does not always mean fermented wine, but is sometimes used generically of wine newly made. But *tirosh* always means new or unfermented, nonintoxicating wine, like the "grape juice" now very properly used for the Lord's Supper and as a temperance drink, and is translated "new wine" in the Revised Bible, the work of the hundred foremost Hebrew and Greek scholars of our time. No one can read this most accurate of translations (let it be the American Revised Edition of Nelson & Sons) and not see that both new and old wine were in common use.

40: 11. *I took the grapes and pressed them into Pharaoh's cup.*—Prof. Stuart, of Andover; Dr. Adam Clarke, Sir G. Wilkinson and others, claim this passage is a key to the texts that speak of wine as bringing innocent gladness. They hold the dream of the chief butler represents actual usage, that it was the custom of the ancients to press the juice from clusters of grapes and imbibe at once while the "wine" was sweet and wholesome. They had then a distinct preference for sweet drinks, not having developed the modern drinker's desire for a bitter "tang." There is no doubt, however, about the Egyptians

New Light on New Wine in Revised Version.

God give thee of the dew of heaven,
And of the fatness of the earth,
And plenty of grain and new wine.
Gen. 27: 28.

He will also bless the fruit of thy body and the fruit of thy ground, thy grain and thy new wine and thine oil.—Deut. 7: 13.

And Israel dwelleth in safety . . . in a land of grain and new wine.—Deut. 33: 28.

Thou hast put gladness in my heart, more than they have when their grain and their new wine are increased.—Psalms 4: 7.

And they shall come and sing in the heights of Zion, and shall flow . . . unto the goodness of Jehovah, to the grain and to the new wine, and to the oil.—Jer. 31: 12.

GOD'S WINE BOTTLES OF SWEET JUICES.

drinking intoxicating wine. The wall pictures prove that both men and women drank at banquets to intoxication, and the artists make this a subject of ridicule. See also on p. 62, Egyptian priests' condemnation of drunkenness.

(Results of a New Empire Wine Feast. See v. 8. From a Theban Tomb. After Wilkinson.)

The increasing drunkenness of women is a case of reviving this "lost art" that might better have remained "lost."

43: 34. *They* [*Joseph's brothers*] *drank and were merry with him.* Prof. Stuart, of Andover, remarks that it does not prove that Joseph and his brothers were drunk that they were "merry" (see 40: 11), and in any case their example is not cited for our imitation.

49: 11, 12. *He hath washed his garments in wine* [*yayin*] *and his vesture in the blood of grapes. . . . His eyes shall be red with wine.*—This is a vivid poetic picture of the prosperity Jacob prophesied for the Jews in the Land of Promise, "a land flowing with milk and honey" and "the blood of grapes," all these so plentiful that streams of them might be used for laundry purposes, as rivers are so used in the Orient to-day. In harmony with this figure the "red eyes" are not those of the drunkard, but eyebrows and eyelids stained with the splash of "the blood of grapes." Here it seems clear that *yayin* means, not fermented wine but wine in the generic sense, including the newly expressed grape juice.

Exodus 12: 8, 15, 17-20, 34, 39. *Seven days shall ye eat unleavened bread* [*seor*]. "Seor may be regarded," says the Temperance Commentary, "as any substitute capable of producing fermentation—all yeasty or matter already fermented. Such a substance tenaciously adheres to vessels containing fermented fluids, however carefully racked and among a people possessed of imperfect refining conveniences, the command to put away all *seor* out of their house and accustomed quarters during the Passover feast could never have been rigidly carried out if fermented liquors had been retained upon their premises. Seor is related to sour—being in fact, 'the sourer'—and hence contrasts with *matzah*, 'the sweet' or 'fresh,' unspoilt. From the 14th day of the month Nisan, nothing that could cause fermentation or that had undergone fermentation was to be found in the house or used as food by the Jewish people. As the Lord's Supper began during a Passover week, it is logical to argue that unfermented wine was used."

29: 40. *Wine* [*yayin*] *for a drink offering.* In the original Hebrew, also in the Septuagint and Vulgate, the word translated drink offering means libation, "for pouring out," not for drinking. This passage is in a list of many offerings in which God is given a share of every kind of property a man possesses.

Leviticus 10: 1-11. *Do not drink wine* [*yayin*] *or strong drink* [*shekar*], see lesson p. 25. This is the first divine command to abstain, applying directly to Aaron and his sons as successors in the priesthood, and so by implication to all priests.

Numbers 6: 1-6. *He* [*the Nazarite*] *shall separate himself from wine* [*yayin*] *and strong drink* [*shekar*] *and shall drink no vinegar of wine* [*chomets yayin*] *or vinegar of strong drink* [*chomets shekar*], *neither shall he drink any liquor of grapes* [*nusrath anabin*] *. . . and after that the Nazarite may drink wine* [*yayin*]. (See lesson, p. 33.) *Shekar* refers to extra strong wine. There was no distilled liquor in Bible times.

Numbers 18: 12, *All the best of the oil and the best of the vintage* [*tirosh*]. This word translated wine in King James' Version is translated "vintage" in the Revised Version, and no doubt, refers to newly made wine.

Deuteronomy 7: 13; 11: 14; 12: 17; 14: 23; 15: 14; 16: 13; 18: 4. Again and again in promises of future blessing in the Land of Promise, new wine (tirosh), with grain and olive oil is named as representing prosperity and joy, as such new wine has gladdened the completed vintage down to modern times in Spain and Armenia. In the latter country Bible customs may still be seen in daily life. New wine (tirosh) is also mentioned in these passages in lists of property from which first fruits were to be given to God.

21: 20, 21. *This is our son . . . a glutton and drunkard. And all the men of*

the city shall stone him to death. Rome gave a father power of life and death over a son, but Hebrew law only gave the father power to bring an incorrigible son to trial. That persistent drunkenness had the same capital punishment as adultery and murder shows in what abhorrence it was held.

29: 6. *Ye have not eaten bread, neither have ye drank wine or strong drink.* This is a reminder to the Israelites that in their long wilderness journeys they had used no intoxicants, but only water. (See lesson, p. 17.)

32: 14. *And of the blood of the grape thou drankest wine.* On this the Temperance Commentary remarks: "Among the blessings of the good land which the Israelites were to go up and possess was the blood of the grape which in its unfermented, uncorrupted state is proved by chemical analysis to constitute one of the most perfect of alimentary substances—to be really food and drink in one and therefore well worthy to rank with 'butter of kine, milk of sheep, fat of lambs . . . with the finest of the wheat.'"

32: 32, 33.

> *For their vine is of the vine of Sodom*
> *And of the fields of Gomorrah:*
> *Their clusters are bitter;*
> *Their wine is the poison of serpents,*
> *And the cruel venom of asps.*

The Temperance Commentary says of this passage: "There is no historical record concerning the kind of vine cultivated in Sodom and Gomorrah, but growing in such a bituminous soil it would probably possess peculiar qualities, the memory of which was handed down by tradition for ages. The vine of Sodom may even have survived the overthrow of the cities of the plain. Some commentators suppose a designed reference to the plant which bore the fruit known as 'apples of Sodom,' and described by Josephus as of a beautiful appearance, but crumbling to dust when plucked. Fruit of this sort, the inside of which an insect (*tenthrado*) reduces to dust, leaving the outside skin fair and attractive, has been found by modern travelers near the Dead Sea. It is obvious that Moses, under the similitude of a Sodom-like vine, grapes of gall, bitter clusters, wine like serpent poison and deadly adder's gall, furnishes a moral portraiture of Israel's rebellious state. The vine of Sodom marks their degenerate character, its bitter and poisonous fruit, their vicious tempers, and its venomous wine their injurious conduct toward the saints and prophets of God; but it is extremely unlikely that such images would have been borrowed from merely traditional or fictitious objects. The entire passage appears to glance retrospectively at the manufacture and use of powerfully intoxicating compounds familiar to the people of Sodom, the knowledge of which may have been transmitted to much later times? The figures themselves are a tacit but striking warning against inflaming drinks. NO INNOCENT SUBSTANCES, NO GOOD DIETETIC CREATURES, COULD HAVE FURNISHED SUCH SYMBOLS TO THE POET-PROPHET OF ISRAEL."

33: 28:

> *And Israel dwelleth in safety,*
> *The fountain of Jacob alone,*
> *In a land of grain and new wine.*

Here is another of many cases where we get nearer God's original meaning by using the Revised Version. It is preferring tradition to truth to use the old version.

JUDGES 7: 4, 10-21. The water test of Gideon's army, see lesson, p. 47.

9: 13. *Should I leave my new wine [tirosh] which cheereth God and man?* The Temperance Commentary says, on this passage: "The supposition that nothing can cheer except it be of an intoxicating quality is not more sensual than it is absurd The very word translated cheer (*samaäkh*) occurs as a noun in Psa. 4: 7, 'Thou hast put gladness (*simkhah*) into my heart more than in the time when their corn and their wine increased.'"

9: 27. *And went into the house of their God and did eat and drink and cursed Abimelech.* "Probably excited by inebriating liquors, they rioted and boasted with a foolish freedom that cost them dear." Certainly drink is a fruitful promoter of cursing and unwise speaking to-day.

13: 2-7. *Drink no wine [yayin] or strong drink [shekar].* Here the mother of Samson is charged to be a Nazarite herself and rear her son as such. There is good material for a lesson to women on heredity, and a lesson for men and boys on alcohol and athletics, see p. 103. On this passage the Temperance Commentary says: "Unless on the hypothesis of some benefit to her babe it is inexplicable that she should have been subjected to the dietetic rule of the Nazarites. . . . The mother of Samson was gently guarded against all possible use of intoxicating liquors in order that her heroic son might gain the full benefit, not of his own abstinence only but of hers from the period of conception to his birth. Plato, Aristotle,

Plutarch have noticed the hereditary transmission of intemperate propensities. . . . It is not pretended that Samson's abstinence was the cause of his stupendous strength; that was *supernatural;* yet it may be legitimately inferred that this abstinence would not have been enjoined had intoxicating liquors possessed the invigorating property which has been ascribed to them." In Bagster's Treasury Bible it is noted that God ordered abstinence for Samson "because that would greatly contribute to make him strong and healthy, intending, *after nature had done her utmost . . . to supply her defects by His own supernatural power.* It is fitting to quote here from Milton's "Samson Agonistes":

Speaking to himself the hero says:

"Abstemious I grew up, and thrived amain."

The chorus speaks:

"Desire of wine, and all delicious drinks,
Which many a famous warrior overturns,
Thou could'st repress; nor did the dancing ruby
Sparkling, outpoured, the flavor, or the smell,
Or taste that cheers the hearts of gods and men,
Allure thee from the cool crystalline stream."

To which Samson replies:

"Wherever fountain or fresh current flowed
Against the Eastern ray, translucent, pure,
With touch ethereal of heaven's fiery red,
I drank from the clear milky juice allaying
Thirst, and refreshed; nor envied them the grape
Whose heads that turbulent liquor fills with fumes."

The chorus then responds:

"O madness! to think use of strongest wines
And strongest drinks our chief support of health
When God, with these forbidden, made choice to rear
His mighty champion strong above compare,
Whose drink was only from the liquid brook."

In spite of his abstinence from "turbulent liquors," not because of it, Samson was beguiled; and while the value of abstinence is not on that account lessened, we have clearly impressed upon us the necessity of divine guidance and personal watchfulness in all things, to the well ordering of the Christian life and the growth of the "inner man" in all the graces and virtues of the Spirit.

16: 25. *And it came to pass when their hearts were merry that they said, Call for Samson.* The idiom used here is quite different from that which described the merriment of Joseph and his brothers, and is elsewhere (1 Sam. 25: 36; 2 Sam. 13: 28; Esther 1: 10) associated with artificial alcoholic excitation, such as usually accompanied idol worship. Milton is accordingly justified in making the chorus say at this point in Samson Agonistes:

"Drunk with idolatry, drunk with wine."

RUTH 2: 8, 9, 14. *Drink of that which the young men have drawn. . . . Dip thy morsel in the vinegar.* This farmer gave his reapers water and used a little vinegar as a sauce for himself and his guests during the harvest.

1 SAMUEL 1: 16, 24. *Count not thine handmaid for a daughter of Belial.* That Eli thought the sorrowful Hannah, praying for a child in the temple, was intoxicated, suggests that female drunkenness was not unknown, and her reply suggests that drink and impurity were already in close partnership. The bottle of wine she brought later to the temple was of course an offering to be poured out as a libation.

1 SAMUEL 25: 36-38. *It came to pass in the morning when the wine* [*yayin*] *was gone out of Nabal.* In the drunkenness and death of Nabal, whose name means a fool, there is good matter for a temperance lesson on "The Folly of Drink," which might be illuminated by modern experiments showing how alcohol dulls the brain. (See pp. 75-9.) Nabal was very rich but very "rowdy" and very drunken, and would have brought ruin on his family but for his wiser wife, Abigail. It is very likely that it was drink that made him ill-mannered to David's messengers, which was dangerous as well as discourteous, and drink probably hastened his untimely death.

30: 16. *They were spread abroad all over the ground, eating and drinking and dancing . . . and David smote them.* This story of a drunken army defeated has been repeated often in Bible times and since. (See lesson, p. 47.)

2 SAMUEL 6: 19. "A flagon of wine" in the old version, in this and other cases turns out to be "a raisin cake" in the more correct Revision.

11: 13. *And he* [*David*] *made him* [*Uriah*] *drunk.* Here is another story to go with that of Lot's daughters, to show that it was generally known early in human history that fermented drinks promote lust. David having been himself brought into the awful crime of adultery with Uriah's wife, perhaps in part through wine, plots to hide the parentage of the expected child of adultery by inducing the hardy soldier, Uriah, to come back to his own bed as a reward for his courage. As he refused to allow himself any indulgences while the war was on, even though near his home in David's palace, to which he had been called, David makes him drunk in the hope that it will send him to his wife's bed. As that failed, David plotted murder as his next move to prevent the husband discovering the guilt of his wife and his king.

13: 28, 29. *When Ammon's heart is merry with wine* [*yayin*], *then kill him.* Here is a powerful lesson for young men on "Drink and Death." Although we are not told whether Ammon's drinking habits incited him to the rape of his half sister, a king's daughter, we know that liquor and licentiousness have in countless cases been cause and effect. Many a life is wrecked because drink has put conscience to sleep and at the same time set passion on fire. Then comes revenge and murder. It was when Ammon was too drunk to defend himself that Absalom's accomplices struck him down. We are playing into the hands of our enemies in many ways if we lose mastery through drink. Worse than this case of a drinker killed by his enemy are the frequent instances of a drinker killing his friend.

16: 1, 2. *A bottle of wine* [*yayin*] . . . *that such as be faint in the wilderness may drink.* One bottle for a whole party for medicinal use only.

1 Kings 16: 8, 9. *Elah reigned two years. . . . He was in Tirzah drinking himself drunk . . . and Zimri went in and smote him and killed him.* The story of Ammon is soon repeated. A king this time, made helpless by his own drinking, is easily assassinated. It is one of many cases of "Drugging the Guards." (See lesson, p. 125.)

20: 13-21. *Benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty-two kings that were with him.* (See lesson, p. 47.)

2 Kings 18: 32. *A land of grain and new wine* [*tirosh*]. In this and many other passages the Revision has greatly strengthened the claim that the wine spoken of in the Bible as a blessing of God is new wine, the fresh grape juice. Here, as in many other passages, the Promised Land is described as a land of corn and new wine and oil and honey—all God's gifts uncorrupt. *Tirosh* might be translated "vine fruit," referring either to the wine yet in the grapes or newly pressed out.

1 Chronicles 9: 29; 12: 40; 27: 27; 29: 21. Several of these passages merely name wine and vines and vineyards in lists of property to be guarded. In two passages the wine is for libations in worship. "The flagon of wine" (16: 3) of the old version becomes again a raisin cake in the more accurate Revision. So many Bible difficulties have been thus banished by new discoveries that Greenleaf, the standard British authority on the laws of evidence, says they require us to assume that other seeming difficulties will be thus eliminated in the future.

2 Chronicles 2: 10. *Twenty thousand baths of wine* [*yayin*]. The "bath" was a liquid measure equal to seven gallons and four pints. In this passage and also in 11: 11, we find Solomon supplying his workmen and soldiers with wine. If it was intoxicating wine—there is no proof of it—perhaps the consequences prompted Solomon to prescribe abstinence for everybody in Proverbs 23.

31: 5; 32: 28. *The children of Israel gave in abundance the first fruits of grain, new wine* [*tirosh*] *and oil.*

Ezra 6: 9. Here again like offerings are brought for the Temple. The decree is in Chaldee, and the word used for wine means "foaming juice," referring as in the corresponding figure in Deut. 32: 14, to the juice as it is first pressed out of the grapes.

Nehemiah 1: 2. *I was the King's cup bearer.* This was an office of high honor and much influence in royal households, and apparently Nehemiah, with all his piety, had no compunction whatever about dispensing wine [yayin]. "Woe unto him that giveth his neighbor drink" was not yet spoken. It is a far different thing for a Christian man or woman to serve liquors to-day, whether as barmaid or bartender or banqueter or waiter.

5: 11. *Restore the grain, the new wine* [*tirosh*], *the oil.* Here, as in many places, *tirosh* is seen to mean the solid "vine fruit," classified with other solid fruits—grain, as the fruit of the fields, and olives as the fruit of the olive trees.

5: 18. *That which was prepared for me* [*Nehemiah*] *was . . . and once in ten days store of all sorts of wine.* How many

kinds of wine existed in Nehemiah's day we know not—there were certainly two, one new and another fermented—but Pliny, five hundred years later, enumerates 195 distinct varieties, sweet and sour, thick and thin, new and old.

8: 10, 12. As to the drink that helped on "the great mirth," but is not therefore proved to be intoxicating, see Psa. 4: 7.

10: 37. Here, again, in presentation of first fruits, *tirosh* means "vine fruit" in God's own bottles, as oil means olive fruit yet in the olives. (Compare Deut. 7: 13.)

10: 39; 13: 5, 12. "New wine," tirosh, as an offering to God.

13: 15. The making and selling of wine [yayin] was crowded illegally into the Sabbath, the beginning of the long conflict against liquor selling on the Rest Day. Scotland, Ireland and Wales have mostly stopped it, with great moral gains. England has strangely continued to this writing (1909), to allow its barmaids, intolerable on any day, to take their posts behind the bars at six o'clock on Sabbath evening, to serve other maids with their lovers on the other side of the bar. British public opinion, re-enforced by international public opinion, may be expected to right this wrong to God and man. In the United States there is law enough against Sunday liquor selling, but in some places they need Mayor Nehemiah to enforce it.

Esther 1: 7-12. *When the heart of the King was merry with wine.* "When the wine is in the wit is out," is true of kings no less than of other folks. The folly of Ahasuerus was similar to that of Herod, only Vashti was a nobler woman than Salome, and would not exhibit her beauty to drunken banqueters, even though she must lose her place as queen to keep her rank as a true woman.

3: 15. *The King and Haman sat down to drink.* Haman was too shrewd a rascal not to know that the King could be trapped more easily at his wine than anywhere else. Half a dozen times we read of Ahasuerus at his "banquet of wine." It was there he insulted Vashti, and at his wine again he was led to condemn all Jews, including his own beloved Esther, to death. The arguments for abstinence were as many then as now, but very few even of the good people saw them, and all the good have not seen them yet.

9: 22. *Make them days of feasting and of gladness.* The Feast of Purim is referred to, in which the deliverance of the Jews from Haman's plots is annually celebrated. We do not know whether intoxicating liquors were used in the first celebration—that would lead to sorrow rather than "gladness"—but there is a suggestion of their use in these times in the answer of a Hebrew school girl in Jerusalem, who, on being asked why the Purim feast should keep her from school, said ingenuously, "We shall all be drunk." The Jews are less given to drunkenness than most other races, but they are by no means immune.

Job 1: 4, 13, 18. *Drinking wine* [*yayin*]. The sons and daughters of upright Job do not seem to have recognized the sin of drinking wine, which was probably intoxicating. No wonder Job felt it necessary after every feast among them to offer burnt offerings lest they should have sinned in their hearts.

12: 25. *Stagger* [*margin, wander*] *like a drunken man.* The idea is, They go astray like a drunken man. The physical staggering is but a picture of the crooked moral path of the drinking man.

Psalms 1, see p. 55.

2, see p. 55.

4: 7. *Thou hast put gladness in my heart,*
More than they have when their grain
and their new wine are increased.

As we have noted elsewhere, the word translated "gladness" here is the word elsewhere used for the gladness produced by wine, which some have argued must therefore have been fermented. This text refutes that view.

10, see lesson, p. 55.

69: 12, *I am the song of the drunkard.* "It is no new thing for those who have imbibed the spirits of wine to revile those who are filled with the spirit divine.

78: 65. *Then the Lord awaked out of sleep.*
Like a mighty man that shouteth by reason of much wine.

By a bold figure, the God of Israel is conceived as having been insensible to the murderous triumph of his foes. Like a hero who has fallen asleep from the effects of wine, he had sunk into the profoundest of all slumber; but awaking, he shakes himself free from the influences of his wine, and is ready to reassert his natural prowess.

93, see p. 55.

94, see p. 55.

104: 4, 15. *He causeth the grass to grow for the cattle*
And herb for the service of man,
That he may bring forth food out of the earth,
And wine [*yayin*] *that maketh glad the heart of man.*

Yayin may here be used generically for

wine in general, the wine here described being new wine, to which a similar gladdening quality is ascribed in Judges 9: 13 and Psalms 4: 7. If it be held that a designed contrast is presented between food as solid sustenance and wine as drink, it by no means follows that the Psalmist referred to a power of giving pleasure by alcoholic narcotism of the nerves. The ideas really contrasted are sustenance and sweetness; for it is well known that the love of sweet drinks is a passion among Orientals. One thing is certain, that the wine which is drunk as God has formed it in nature, must be the kind on which this blessing rests.

107: 27. *They reel to and fro and stagger like a drunken man*
And are at their wits end, meaning,
Their intelligence is swallowed up.

PROVERBS 3: 10. *Thy presses shall burst out with new wine.*

4: 7. *And drink the wine of violence,* meaning intoxicating wine.

9: 1-5. *Wisdom has mingled* [*mixed*] *her wine, come and drink.* This passage indicates that the custom had already originated of mixing wine with aromatic spices, the object being not to increase the intoxication but to gratify the palate with delicate flavors. Thus originated in later years such deadly drinks as gin and absinthe, whose distinctive elements are aromatic and intoxicating herbs, which were used at first for their flavor.

START AND FINISH.

"At last it biteth like a serpent."

20: 1, see lesson, p. 63.

23: 20, 21, 29-35, see lesson, p. 69.

33: 4-7. *It is not for kings to drink wine. Give strong drink to him that is ready to perish.* (See p. 35.)"Whatever force is contained in the reason assigned for abstinence in rulers and judges under the old dispensation is applicable (*a fortiori*) to every position in a Christian life, where the possession of a clear, sound judgment is needed; and what are the circumstances under which such a blessing can be wisely rejected or imperilled?" The Temperance Commentary says: "The whole passage may be viewed as a declarative medal, on whose obverse side is inscribed, 'Intoxicating drinks are not fit for those who have to think and act for others;'; on the reverse, 'Intoxicating liquors are fit only for those who wish to lose the power of thinking and acting for themselves.'"

ECCLESIASTES 2: 3. *I searched in my heart how to cheer my flesh with wine* [*yayin*]. The result of his experiments is given in Prov. 23, "Who hath woe? They that tarry long at the wine." (See lesson, p. 69.)

9: 7. *Eat thy bread with joy, and drink thy wine* [*yayin*] *with a merry heart.* The Temperance Commentary says: "Those who conclude that the wine approved in Scripture must have been intoxicating because said to give pleasure, are refuted by this very passage in which the eating of bread is associated with gladness, *simkhah,* a term descriptive of the highest delight."

10: 17. *Happy art thou, O land, when thy king is the son of nobles and thy princes eat in due season for strength and not for drunkenness.* The rule of eating, for strength to recruit and benefit the body, and not for animal indulgence, is an admirable definition of physical temperance; and happy would be our country if its people would make that the law of their lives. T. C.

10: 19. *Wine maketh glad the life,* see on 9: 7

CANTICLES 5: 1. *I have drunk my wine with my milk.*
Eat, O friends
Drink, yea, drink abundantly, O beloved.
The reference is to plentiful drinking, not at all to any intoxicating effect.

ISAIAH. Isaiah, the greatest of the major prophets, a scholar and statesman, uttered brave warnings to the rulers and people of Judah three years before the captivity of the adjoining kingdom of Israel, which was made up of the ten tribes that seceded under Jeroboam I. Great prosperity, as usual, had brought to both nations forgetfulness of God and those destructive vices, intemperance and impurity, ever found with luxury. Similar luxury is developing in the United States and in the British Empire, the very symptoms the prophet declared to be signs of Judah's fall.

As Augustus not only "found Rome brick and left it marble," but also found it a republic and left it despotic, so Jeroboam II. found Israel cottages and left it palaces, but he also found it captive, first to its own vices, and consequently to the Assyrians, whom it could not resist when its own virtue had been undermined, and the favor of God had been forfeited.

5: 11, see lesson, p. 79.

16: 10. *No treader shall tread out wine* [*yayin*] *in the presses. Yayin* is here applied either to the grapes or to the newly expressed juice, showing that it does not always refer to fermented wine.

19: 14. *As a drunken man staggereth in his vomit.* There is nothing new under the sun in drunks. See on Gen. 40: 11.

21: 5; 22: 5. *Let us eat and drink, for to-morrow we shall die.* The reference is to the riotous animalism that preceded and caused the fall of Babylon, and of Israel and Judah.

24: 7, 9, 11. *The new wine mourneth, the vine languisheth. . . , They shall not drink wine with a song; strong drink shall be bitter to them that drink it. . . . There is a crying in the streets because of the wine.* This is a picture of the effect of drouth and disaster upon the vine, and consequently on the wine, of which even the little left should lose its sweetness, because of the bitterness in the hearts of the people.

25: 6, *In this mountain will Jehovah of hosts make a feast of fat things, a feast of wines on the lees.* The Temperance Commentary claims that the words translated "a feast of wines on the lees," mean "a feast of preserves in their purity," that is, of jellies and syrups, which, with rich, marrowy, savory meats, symbolize God's spiritual provision for man.

27: 2, 3. *A vineyard of wine,* [*kerem khemar,* foaming juice, that is, newly expressed grape juice]. *Sing ye unto it, I, Jehovah, am its keeper.*

28: 1-10, see lesson p. 87.

36: 17. *Until I come and take you away to a land like your own land, a land of corn and new wine.*

49: 26. *They shall be drunken with their own blood as with sweet wine.* That is, they shall drink to the full of their own blood, as they have been accustomed to drink of the fresh trodden juice of the grape. T. C.

55: 1. *Buy wine* [*yayin*] *and milk.* The word *yayin* may be used here in a generic sense, including the vine and its products. In any case this is only a figurative reference to spiritual blessings, symbolized by what were then regarded as the chief physical goods.

56: 12. *Come ye, say they, I will fetch wine and we will fill ourselves with strong drink, and to-morrow shall be as this day, a day great beyond measure.* This is the language of unbridled sensuality looking forward to perpetual revelry.

62: 8, 9. *Surely I will no more give thy grain to be food for thine enemies; and foreigners shall not drink thy new wine for which thou hast labored.* In this case the context indicates that the new wine is yet in the grapes.

63: 1-6. *I will make the people drunk in my fury.* Most instructive is it to observe that when God would present a symbol of His retributive wrath He selects for His purpose an intoxicating draught, which brings down the strength "of His adversaries to the earth." T. C.

65: 8. *As new wine* [*tirosh*] *is found in the cluster, and one saith, Destroy it not, for a blessing is in it; so will I do for my servants' sakes that I may destroy them all.* Under the figure of a single cluster of vine fruit, which is all that exists to reward the toil and expectations of the proprietor, and yet which will not be destroyed because a blessing is in it, the God of Israel promises that for His servants' sake, few as those servants are, He will not destroy all the Jewish people, but (v. 9) will bring forth a seed out of Jacob. T. C.

Jeremiah 13: 13, *I will fill all the inhabitants of this land with drunkenness.* In this passage God is said to do what He allows the people to do. Their self-induced drunkenness and idolatry is to have all the force of a divine visitation. T. C.

16: 7. *Neither shall men break bread for them in mourning to comfort them for the dead, neither shall men give them the cup of consolation to drink.* Here is an early case of "drowning sorrow" at funerals in what will increase sorrow. The reference is historical, with no approval.

23: 9. *I am like a drunken man.* Spinoza's word, "A God-intoxicated man" is apropos.

25: 15-17, 27, 28. *Take this cup of the wine* [*yayin*] *of wrath at my hand.* The opinion that a liquor capable of representing calamities so dreadful is at the same time suitable for daily use, cannot too soon pass away from among sane men. The language of verses 17 and 28 is full of warning. The symbol and instrument of their sin become the symbol, and in part, the instrument of their overthrow.

"Drink and become suroharged," is the inexorable and irresistible mandate to those who have persevered in wrong-doing. The cup of their pleasure is the sign of their punishment. This is no arbitrary arrangement, for that which inflames is a fit symbol of Divine wrath; and that which debauches does, in the very nature of things, prepare the debauch for destruction. "Lust, when it conceives, brings forth sin: and sin, when it is finished, brings forth death." "There is a way which seemeth right unto a man, but the end thereof are the ways of death." T. C.

31: 12. *They shall come and sing in the height of Zion and shall flow unto the goodness of Jehovah, to the grain and to the new wine and to the oil.* From this oft-repeated chorus of "grain and new wine and oil" as the special blessings of God in the Land of Promise, it is clear that there were two kinds of wine in common use and that "new wine" was the popular drink of good men.

35: 19, see lesson, p. 39.

40: 10, 12. *Gathered wine* [*yayin*] *and summer fruits.* Twice in these verses *yayin* is used for "vintage-fruit," for grapes or for new wine or both, on which the Temperance Commentary remarks that Gedaliah and Jeremiah do not seem to have shared the modern idea that the liquid fruit of the vine is not "wine" until it is fermented.

48: 26. *Make ye him drunken, for he magnified himself against Jehovah.* (See on 25: 15, etc.)

48: 32, 33; 49: 12. *I have caused wine* [*yayin*] *to cease from the wine presses; none shall tread with shouting.* Here, again, *yayin* is manifestly used, not for fermented wine but in a generic sense including the wine while yet in the presses and when newly expressed.

51: 7, 39, 57. *Babylon hath been a golden cup in Jehovah's hand, that made all the earth drunken; the nations have drunk of her wine; therefore the nations are mad.* The cup of divine retribution is again presented, and the destructive efforts are not less because the cup is "golden." A blessing would hardly be used as the symbol of a curse.

Lamentations 2: 12. *Where is grain and wine* [*yayin*]. Here again *yayin* takes the place usually occupied by *tirosh*, showing once more that *yayin* does not always mean fermented wine, but may be used generically for any kind of wine.

3. 12. *He hath sated me with wormwood.* This is a drink kindred to absinthe and gin, made, like them, by adding fragrant but maddening herbs to the alcohol. It is again the cup of retribution or of affliction. So also in 4: 21.

Ezekiel 23: 31-34. *Thou hast walked in the way of thy sister, therefore will I give her cup into thine hand.* Samaria, the kingdom of Israel, had been punished by sword, famine, and captivity, and such a cup of misery was now to be given to Judah, who would be compelled to drain the cup of wrath as her sister kingdom had done before. Surely the ingredients of such a cup are identical, as one and the same kind of wine, with the contents of a "cup of blessing!" T. C.

27: 18. *The wine* [*yayin*] *of Helbon.* A famous "fat wine."

44: 21. *Neither shall any of the priests drink wine when they enter into the inner court.* This republication of the Levitical law (Lev. 10: 9) is worthy of the careful attention of those who look upon the prophecies of Ezekiel as typical of the dispensation under which all believers are "kings and priests unto God." It cannot be without significance now, that during their most solemn official duties, abstinence was enjoined upon the ancient priests. Christianity does not sanction the abolition of safeguards against evil, but renders their adoption more pleasing to God, because inspired by filial reverence and godly fear. Philo, who was contemporary with the apostles, shows, in his treatise on Monarchy, that he had entered into the moral and catholic spirit of the Levitical ordinance. The passage is very striking and is as follows: "God issues additional commandments, and orders Aaron, whenever he approaches the altar and touches the sacrifices at the time when it is appointed for him to perform his sacred ministrations, not to drink wine or other strong drink, on account of four most important reasons—hesitation, and forgetfulness, and sleep, and folly. For the drink relaxes the powers of his frame and renders his limbs more slow of motion, and makes his whole body more inclined to hesitation and compels it by force to become drowsy. And also relaxes the energies of his soul, and so becomes the cause to it of forgetfulness and folly. But in the case of abstemious men (*nephonton*) all the parts of the body are lighter, and, as such, more active and movable, and the outer senses are more pure and unalloyed, and the mind is gifted with a more acute sight, so that it is able to see things beforehand, and never forgets what it has previously seen. In a word, indeed, it must be considered that the use of wine is most unprofitable to the soul for all

the purposes of life, inasmuch as the body is enervated. For it does not leave any one of our faculties free and unembarrassed, but it is a hindrance to every one of them, so as to impede its attaining that object to which it is by nature fitted. But in sacred ceremonies and holy rites this mischief is most grievous of all, in proportion as it is worse and more intolerable to sin with respect to God than with respect to man.

DANIEL 1: 1-16, see lesson, p. 97.

5, see lesson, p. 105.

10: 3. *I ate no pleasant bread, neither came flesh nor wine* [*yayin*] *into my mouth.* Daniel does not use the Hebrew word, *khemer*, drunk by Belshazzar and his lords, but he uses the generic name for the juice of the grape in all its expressed forms. In the absence of information, no one has the right to decide that Daniel, in his old age, habitually consumed the kind of *yayin* which the royal preacher had designated as "a mocker," and which the older prophets of his nation employed as a symbol of Divine retribution. Innocent preparations of *yayin* could be procured in abundance. The question what kind of wine Daniel drank, is to be answered, so far as an answer is possible, by the probabilities of the case. That somebody consumed innocent vinous preparations is certain. Is it probable that the prophets and saints were the sole persons who refused to do so? Whatever answer is returned can in no degree affect the general argument for abstinence based on Science and Experience, nor the particular argument deduced from the signal success of the abstinent practice which, in his youth, Daniel so firmly adopted and so consistently pursued.

HOSEA 2: 8, 22. *I gave her the grain and the new wine and the oil.* See Jer. 31: 12.

4: 11, *Whoredom and wine* [*yayin*] *and new wine* [*tirosh*] *take away the heart.* It is certainly incumbent on us to interpret this passage, if possible, in harmony with forty other uses of the word *tirosh*, and so it is unreasonable to interpret the term "take away the heart," which certainly never means drunkenness anywhere else in the Bible, as meaning that in this solitary case *tirosh*, new wine, is pictured as intoxicating. The Temperance Commentary interprets the passage in harmony with the context, as meaning that vices represented by *yayin*, and luxuries, represented by *tirosh*, are drawing the people away from religion. This is in harmony with many passages where "plenty of grain and new wine," as above, is the symbol of material prosperity.

7: 5. *On the day of our king, the princes made themselves sick with the heat of wine.* As in Judah, the priest and prophet erred through wine, so here the princes.

7: 14; 9: 2. *They assemble themselves for grain and new wine.*

14: 7. *The scent thereof shall be as the wine of Lebanon.* A wine of famous quality.

JOEL 1: 5, 10. *Wail all ye drinkers of wine because of the sweet wine.*

2: 19. *I will send you grain and new wine and oil.*

3: 3. *Sold a girl for wine* [*yayin*]. Here is a glimpse of the power of drink to overwhelm parental love.

3: 18. *The mountains shall drop down sweet wine* [*ahsis*]. In a fertile season the ripe grapes burst, and their juice literally flows down the rocks.

AMOS 2: 8. *In the house of their god they drink the wine of such as have been fined.* We have here the picture of men of violence, who, having inflicted on the weak fines which were paid in wine or expended in that liquor, drank the wine in their pagan temples, thus adding revelry and idolatry to injustice, if, indeed, the desire for this revelry was not the predisposing cause of the injustice, as it often is of robbery in our own day. T. C.

2: 12. *Ye gave the Nazarites wine to drink.* (See lesson, p. 33.) It has been inferred by able expositors, from this passage, that the "sons raised up for prophets" were also the "young men" raised up for Nazarites, although the Nazarites may have included others who were not trained to the prophetical office; so that the description (as given by Isaiah and Jeremiah) of intemperance among priests and prophets, marked the violation of special obligations to abstinence, as well as general moral principles. Be that as it may, we learn from these verses the importance attached by God to the Nazarite class, and also that their pre-eminent characteristic was abstinence from wine. Jehovah claims to have raised up a succession of prophets and Nazarites, and the attempt to subvert the fidelity of the Nazarites is coupled as a sin with the impious effort to silence the teachers of the nation and the organs of the Almighty. That there was a connection between the love of drink, and the rejection of the true prophets who would not countenance the causes of national declension (Micah 2: 11), makes as plain as does Amos the contrary and better association,

between abstinence and a pious fidelity to the will of God in His "holy ones." T. C.

4: 1; 5: 11. *That crush the needy, that say unto their lords, Bring and let us drink.* Cruelty and sensuality are here found together as they are wherever intoxicants are used.

6: 6. *That drink wine* [*yayin*] *in bowls.* The idea was then common, which now survives in spots, that there was some great merit in swallowing a great quantity of liquors as if a man was a tank to be measured by his holding capacity.

9: 13. *The mountains shall drop sweet wine* [*ahsis*]. See on Joel 3: 18.

9: 14. *They shall plant vineyards and drink the wine* [*yayin*] *thereof.* Here again *yayin* is manifestly used in its generic sense in close connection with the vineyards as of wine newly made.

Obadiah 1: 15, 16. *As ye have drunk upon my holy mountain so shall all the nations drink.* Here, again, it is the cup of retribution. (See on Jer. 25: 15.)

Micah 2: 11. *If a man, walking in the spirit of falsehood, do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.* How strange is it that, in the face of such texts as these perpetually recurring in the history of the Jews, men of professed piety and of undoubted intelligence should labor under the extraordinary delusion that wine—and especially Eastern countries, must necessarily be sober countries! So far from this being the fact, this Hebrew text implies that the people were so anxious to indulge their craving for inebriating liquors that, any one (though destitute of the marks of a true teacher) who should promise them an abundant supply, would be eagerly received by them as a true prophet, however false and sensuous might be his prophecy. T. C.

6: 15. *Thou shalt tread the olives but shalt not anoint thee with oil; and the vintage, but shalt not drink the wine.* To realize the full sense we must take the whole verse: "Thou shalt tread the olive [*zaith*], and shall not anoint thyself with oil [*shemen*], and (tread) the vine-fruit [*tirosh*], and shalt not drink the expressed juice [*yayin*]." Here *tirosh* is as clearly placed in opposition to *yayin* as *zaith* (olive *to shemen* (oil). T. C.

Nahum 1 10; 3: 11. *For entangled like thorns, and drunken as with their drink, they are consumed utterly as dry stubble.* Here is another picture of defeat by drink. Diodorus Siculus, who describes the capture of Nineveh by Arbaces, the Mede, and Belesis, the Babylonian, states that, after the besiegers had been conquered in the field, the Assyrians gave themselves up to feasting and drunkenness; when the enemy, being informed of their condition, fell upon them, and, after a great rout, drove into the city those who had escaped slaughter or capture. T. C.

Habakkuk 2: 5. *Wine* [*yayin*] *is treacherous.* Wine, that is, the wine that intoxicates, is here described as a spoiler, one that secretly plunders; and this characteristic of wine is made the ground of a comparison between it and a "strong man" (*geber*) who is proud and does not rest, who enlargeth his desire (or soul) as *sheol* (the under-world." The verdict of Solomon, *latz hay-yayin*, "a mocker is the wine," and the confirmatory verdict of Habakkuk, *hay-yayin bogad*, "the wine is a defrauder," affix forever upon the wine that intoxicates, a stigma which no colors of social flattery can conceal, and no force of sophistry expunge. T. C.

2: 15. *Woe unto him that giveth his neighbor drink, to thee that addest thy venom and makest him drunken also, that thou mayest look on their nakedness.* The cup of riot shall be followed by the cup of retribution. Sensuality entails shame; and those who assist in the degradation of others are adopting the most effectual means of their own ignominious exposure. The woe pronounced in verse 15 is thought by some, not to attach to those who would hold out the cup of inflaming drink for gain, yet not purposely to make others drunken; but that a portion of their condemnation is associated with every part of the procedure, no intelligent Christian can doubt. Even when the motives are not mercenary, and the intentions even kind, there must be a heavy responsibility for the sanction given to the circulation of dangerous drinks, and the persuasions used in pressing their use on others.

Zephaniah 1: 13. *They shall plant vineyards but shall not drink the wine* [*yayin*] *thereof.* Here, again, *yayin, closely* associated with vineyards may refer to wine generically, new or old, or both.

Haggai 1: 6. *Ye drink but are not filled.* The picture is of an insufficiency of food and drink without any specific reference to any kind of food or drink. But it has been noted that putting wages into a bag with holes, pictures the folly of workingmen putting one fourth of their average earnings into drink, even in the United States, where the per capita consumption is less than in most other lands.

1: 11. *I called for a drought upon the land . . . and upon the new wine* [*tirosh*].

2: 16. *When one came to the wine vat to draw out fifty vessels there were but twenty.* Here, again, the reference is, of course, to new wine.

ZECHARIAH 9: 15. *And they shall drink and make a great noise as through wine* [*yayin*].

9: 17. *Grain shall make the young men flourish, and new wine the virgins.* In referring to the nutritious qualities of corn and vine-fruit, the prophet assigns "corn" to the youth of one sex, and the "vine-fruit" to the youth of the other sex, not because their food was respectively confined to corn or grapes, but because in making a difference, the bloom and lusciousness of the vine-clusters better harmonized with the beauty and sweetness of the Jewish virgin than with the masculine attributes of the rougher sex.

10: 7. *Their heart shall rejoice as through wine* [*yayin*]. The rejoicing may refer either to the gladness and cheerfulness arising from the abundance of innocent wine, or to the effects of the inebriating cup. In any case, there is no more a sanction of the agent, or the act of drinking it, than a sanction of war is involved when the Spirit of Truth is likened to a two-edged sword.

THE NEW TESTAMENT.

MATTHEW 9: 17. *Neither do men put new wine into old wine skins.* The Temperance Commentary denies the usual explanation that new skins were needed to allow the progress of fermentation to go on. It is claimed that fermentation was always completed before bottling, and would otherwise explode any skin, new or old. This is said to be a reference to the efforts made by the ancients to keep wine from fermenting by putting it into new skin bottles and sealing it up, lest the ferment adhering in old bottles should ferment it all.

11: 19. *Behold a gluttonous man and a wine bibber.* The diet of John was simple and uniform—such as the wilderness spontaneously provided; his dress was rough and hairy; his residence was away from the haunts of man, and his manner was austere. The multitude was awe-struck, but the profanely bold said, "He has a demon," an evil spirit that enables him to bear the privations and fatigues of his arduous life. In truth, he was a Nazarite, and more than a Nazarite (see note on Luke 1: 15)—one who, in the performance of his peculiar mission as the awakening prophet and forerunner of the Messiah, was divinely devoted to do and be that which was best adapted for the success of his great work. Jesus, who would have done precisely as John did, had His office been the same, was anointed to another mission—that of preaching and presenting in His own person the gospel of the kingdom. He therefore did not hold Himself aloof from village, town and city, nor adopt a singular attire, nor use the monotonous food of the wilderness. He came not so much to awe by His wonders as to woo by His gentleness. His life was eminently social; therefore, in common parlance, He came eating and drinking, while for both food and drink He was dependent upon the grateful bounty of His friends. As the austerity of John's life led his slanderers to charge him with being possessed by a demon, so the suavity of Jesus led the same vituperators to charge Him with indulgence in sensuous delights, with addiction to the pleasures of the table, with pampering His appetite, and gratifying a taste for good living—with being 'an eater and wine-drinker,' a LOVER of dainty food and drink! There was no ground for this charge; for self-indulgence, especially in meats and drinks, was opposed to the whole purpose of His advent and redeeming work. T. C.

14: 6. 7. See lesson on Herod, p. 113.

24: 48, 49. See lesson on "Drugging the Guards," p. 125.

26: 29. *I shall not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.*

The arguments in favor of the position that the Saviour used at the institution of the Lord's Supper, the unfermented "fruit of the vine" are thus summarized by the Temperance Commentary:

"1. Obedience to the Mosaic law required the absence of all fermented articles from the Passover feast. The law forbade *seor*—yeast, ferment, whatever could excite fermentation—and *khahmatz,* whatever had undergone fermentation or been subject to the action of a *seor.* (See Note on Exod. 12: 15, 19.) Fermented grape-juice must, therefore, by the necessity of the case, have been equally interdicted with fermented bread. Most noteworthy is it that Maimonides, Bartenora, and other medieval rabbins, in allowing the use of intoxicating wine, defend their permission by supposing that it is not fermented. They say: 'It is an hypothesis of the Jews that the water of fruits does not ferment; hence the prohibition does not apply to pure water and to wine.' In other words, to excuse a violation of the letter of the

Divine law, rabbinism sets up a proposition which is a plain contradiction of natural law! If grape-juice does not ferment, whence did the rabbins suppose its intoxicating power was derived? It is hardly possible to stretch our charity so as to believe that the assertion was ever put forth in good faith. An attempted distinction between the ferment of grain and the ferment of grape-juice is not a whit more defensible; for (1) all ferment was forbidden, and (2) the ferment [yeast] of grain and of grape-juice is chemically identical. Nor can it be pretended that ferment only, not the product of ferment, was prohibited; for the Gemara and rabbins forbade all fermented liq· of grain, however well fined; and, moreover, rum and all distilled spirits which are quite free from *seor* have been always rigidly interdicted. Besides, it must have been practically impossible for the Jews to retain large quantities of fermented wine on their premises without a considerable portion of the ferment remaining attached to nd casks. We here reach the last pinch of the argument. Did the Saviour understand the law, or did He not? Did He observe the law, or break it? If He used fermented liquor, He must, either ignorantly or intentionally, have broken it; and reverence for their Master ought surely to lead Christians to the conclusion that the cup He 'blessed' and gave to His disciples contained nothing which the law of Moses had interdicted.

"2. The consistency and beauty of the sacramental symbol demanded the absence of all fermented drinks. Leaven had been used by the Great Teacher as an emblem of the doctrine of the Pharisees; and both among Jews and heathens ferment was a common sign of corruption. The Lord of the dispensation of grace, who was now about to seal the new covenant by His blood, offers the cup as the type and token of that blood. Could grape-juice, which had been subject to a decaying and fermenting process, be fitly and consistently used as its visible symbol? Could that blood, signifying the redemption of man and the cleansing of the conscience, be aptly represented by an intoxicating cup, which, in the Psalms and prophets, had been adopted, on the one hand, as the figure of human depravity, and, on the other, as the emblem of Divine indignation?

"3. If the traditions of the Talmud correctly state that each person at the Passover was supplied with four cups at least, and had permission to take an extra quantity between; and if the Saviour kept the Passover, according to this custom, with His disciples, unless we assume the absence of fermented liquors, the inference is inevitable that both the Lord and His followers countenanced and illustrated alcoholic excess! Each cup, says Lightfoot (vol. ix, p. 151), was to contain "not less than the fourth part of a quarter of a hin, besides what water was mingled with it"; and as the hin contained twelve English pints, the quantity of wine which it was obligatory upon each person to drink would be three pints; but three pints of alcoholic wine would be sufficient to make any person, save a hardened toper, grossly intoxicated. Even if the Talmud be accused of extravagance, and the quantity is reduced one-half, nine out of ten persons who drank it, and all women and children, would be inebriated. Indeed, to suppose any sort of wine to be freely drunk, except an unfermented species, is to presuppose consequences from which the truly devout mind instinctively recoils.

"4. As subsidiary evidence, we may cite the long-established practice of nearly all the Christian communities of the East, though widely separated from each other. Baron Tavernier, in his 'Persian Travels' (1652), says of the Christians of St. John, whom he found very numerous at 'Balsara' (Bassorah): 'In the Eucharist they make use of meal or flour, kneaded up with wine and oil; for, say they, the body of Christ being composed of two principal parts, flesh and blood, the flour and the wine, do perfectly represent them. To make their wine they take grapes dried in the sun—which they call in their language *zebibes,* and casting water upon them, let them steep for so long a time. The same wine they use in the consecration of the cup.' The Christians of St. Thomas, who were found on the coast of Malabar, and claimed to have derived the gospel from St. Thomas the Apostle, celebrated the Lord's Supper in the juice expressed from raisins 'softened one night in water,' says Odoard Barbosa. 'They use in their sacrifices wine prepared from dried grapes' (vino et passis uvis confecto in sacrificiis utuntur), states Osorius (De Rebus, 1586). Ainsworth, in his 'Travels in Asia Minor' (London, 1842), notes the administration of the sacrament among the Nestorians, and adds, 'Raisin water supplied the place of wine.' Tischendorf, in his narrative of visits to the Coptic monasteries of Egypt, remarks that at the Eucharist the priest took the thick juice of the grape from a glass with

a spoon; and Dr. Gobat, the Protestant Bishop of Jerusalem, in his Abyssinian 'Journal,' records the reception of 'some bottles of grape wine. The wine is the juice of dried grapes with water.' It is morally certain that the eucharistical notices of some of the ancient Christian sects, who are represented as denouncing wine and rejecting it from the Lord's Supper, are colored and perverted statements pointing simply to a refusal to use fermented wine in the sacrament. When so able and acute a theologian as St. Augustine charges his old associates, the Manichaeans, with inconsistency because they condemned intoxicating wine and yet allowed the use of grapes, it is difficult to estimate the capacity for blundering in lesser minds upon the kindred question of the wine used by the independent sects of antiquity; some of whom may have been very wrong in respect to articles of faith, and very right in points of discipline and practice.

"5. In spite of the sophisms of many celebrated doctors, the Jews of the synagogue do conform very extensively to the Mosaic injunction to celebrate the Passover without fermented drinks. Speaking, no doubt, from his own observation, the Rev. C. F. Frey, a converted Jew and author of several Hebrew works, has said: 'Nor dare they [the Jews] drink any liquor made from grain, nor any that has passed through the process of fermentation.' The Arbah Turim, a digest of Talmudic law, by Rabbi Jacob ben Asher, in the thirteenth century, says of the four cups: "If needful, he must sell what he has, in order to keep the injunction of the wise men. Let him sell what he has, until he procure *yayin ov zimmooqim*—wine or raisins.' The learned Rabbi Manasseh ben Israel, in his Vindicia Judaeorum (Amsterdam, 1656), says of the passover: 'Here, at this feast, every confection (matzoth) ought to be so pure as not to admit of any ferment, or of anything that will readily fermentate'—(Sect. i., No. 4). Mr. Noah, a leading Jew of New York, informed Mr. Delavan that the use of wine prepared from steeped raisins was general among American Jews. Mr. A. C. Isaacs, a teacher of the Jews, among whom he had lived twenty-six years before his conversion, stated in a letter (1844): 'All the Jews with whom I have ever been acquainted use unintoxicating wine at the passover—a wine made in this country expressly for the occasion, and generally by themselves. Some raisins (dried grapes) are steeped in water for a few days previous to the passover, the vessel being placed near the fire. This liquor is bottled off, and used at the feast of unleavened bread as 'the fruit of the wine.' Sometimes when time does not permit of steeping, the raisins are boiled on the same day on which the feast is to be celebrated at night; and when the whole of the saccharine matter is thought to be extracted, the decoction is bottled off and corked; and this is the passover wine.' Dr. Cunningham, the learned Hebraist, says: 'What is now chiefly used by the Jews at the passover for wine is a drink made of an infusion of raisins in water, which is either boiled at once or simmered during several days. It is free from alcohol and acidity. It is quite sweet. I have tasted it at the paschal table. No Jew with whom I have conversed, of whatever class or nation, ever uses any other kind. But a Mr. Jonas informed me that he believed the proper kind of wine is that expressed from the red grape at the time.' In Horne's 'Introduction to the Scriptures' it is said (vol. 3, p. 322, foot-note, Edit. 1846); 'The modern Jews, being forbidden to drink any fermented liquor at the passover, drink either pure water, or a wine prepared by themselves from raisins (Allen's 'Modern Judaism,' p. 394; the Truth-Seeker, 1845, p. 78). It is not known when the Jewish custom began of excluding fermented wine from the passover feast. It is, however, very ancient, and is now almost universal among the modern Jews.' The late Professor Moses Stuart, in the Bibliotheca Sacra (Vol. i.), remarks: 'I cannot doubt that *khamats*, in its widest sense, was excluded from the Jewish passover when the Lord's Supper was first instituted; for I am not able to find evidence to make me doubt that the custom among the Jews, of excluding fermented wine as well as [fermented] bread, is older than the Christian era. . . . That this custom is very ancient; that it is even now almost universal; and that it has been so for time whereof the memory of man runneth not to the contrary, I take to be facts that cannot be fairly controverted." The Encyclopædia Britannica observes, that 'considerable dispute has been raised as to whether the wine used on the occasion was fermented or unfermented—was the ordinary wine, in short, or the pure juice of the grape. Those who hold that it was unfermented, appeal mainly to the expression 'unfermented things,' which is the true rendering of the word translated 'unleavened bread.' The rabbins would seem to have interpreted the command respecting

ferment as extending to the wine as well as to the bread of the passover. The modern Jews accordingly generally use raisin wine, after the injunction of the rabbins' (Art. 'Passover,' 8th Edit.). The Jews may, indeed, differ in their practice, as the rabbins have differed in their opinions; but, unquestionably, multitudes consider that a regard to the Mosaic prescription requires them to exclude fermented liquor of all kinds from their dwellings during the passover, and to celebrate that feast in wine of a perfectly unintoxicating character."

27: 34; 27: 48. *They gave him vinegar to drink, mingled with gall, and when he had tasted, he would not drink.* A drugged wine that might deaden the pain of dying was offered to Christ, but He refused to drink it. However he seems to have allowed the vinegar in a sponge to be pressed to His lips.

MARK 2: 22. New wine and new bottles, see on Matt. 9: 17.

14: 33. Lord's Supper, see on Matt. 26: 29.

15: 25, 36. See on Matt. 27: 34, etc.

LUKE 1: 15. *He shall be great in the sight of the Lord, and he shall drink no wine.* John the Baptist was to be a Nazarite. If wine could have made him stronger for his great work, it is inconceivable he should have been cut off from it. T. C.

5: 37-39. New wine in new bottles, see on Matt. 9: 17.

7: 33-35. A gluttonous man and a winebibber, see on Matt. 11: 19.

10: 7. *In that same house remain, eating and drinking such things as they give.* This is urged as an argument for drinking intoxicants whenever we are guests of drinking people, but the argument would be quickly repudiated if extended to eating things we dislike. T. C.

12: 45. See lesson on "Drugging the Guards," p. 125.

15. See lesson on the prodigal, p. 133.

17: 26-28. *They ate, they drank.* The original *ecsthion, epinon,* indicates excessive addiction. Several educational journals have severely criticized the picture on p. 13, apparently not knowing it was Dore's and not knowing the significance of the Greek original, which, with the story of Noah and the fact that drink has always been a part of "wickedness," justified the artist in picturing some of the antediluvians as overtaken by the flood at a drunken feast.

21: 34. *But take heed to yourself lest haply your hearts be overcharged with surfeiting and drunkenness.* (See p. 125.)

22: 17, 18, 20. See on Matt. 26: 29.

23: 36. See on Matt. 27: 34.

JOHN 2: 11. *Thou hast kept the good wine until now.* Our Old Testament studies have already shown very clearly that both fermented and unfermented wine were in common use in Bible lands during Bible times. It is therefore more reasonable to suppose it was new wine that Jesus made, rather than to suppose that He created such wine as Solomon forbids us even to "look" upon, and the prophets use as symbols of God's destructive wrath.

On the Liquor Dealers' Appeal to the Bible.

(From Philadelphia North American, March 27, 1909.)

Whether or not in the ancient days it was right or wrong for a pastoral people to make and drink pure wine from their vine yards, has absolutely no connection with present-day drunkenness, vice, crime, poverty and waste of health, money and productive energy.

Would any of these glib quoters of the drunkenness of Noah undertake to convince us that Christ was a poisoner and transformed water into a blend of fusel oil, prune juice, brown sugar and fiery neutral spirits, softened and sweetened into a palatable blend that burns out men's minds and health, defies all national laws and breeds murder?

Does anyone declare that the example of Christ sanctions degradation, impoverishment, the debauchery of womanhood, the alliance with every form of civic crime?

The defenders of the traffic tax tolerance and affront our sense of decency too much when they persist in claiming divine sanction for the dive, the speakeasy and the den of debauchery.

We think we speak for all Americans, non-believers in aught supernatural, honest agnostics, Hebrews, Catholics and Protestants, in saying that all share disgust with hypocrisy and false pretense. And, therefore, we think that if the liquor men are possessed of an atom of foresight, they will close the Bible and cease their insane attempts to sanctify the American saloon.

19: 28-30. *There was set a vessel full of vinegar,* see on Matt. 27: 34.

ACTS 2: 23-25. *They are filled with new wine (gleukos).* How could the mockers wishing to charge the disciples with drunkenness, accuse them of being filled with *gleukos?* Why did they not use the generic name *oinos,* which comprehended wine of all sorts, fermented and otherwise? Two

solutions have been suggested by the Temperance Commentary: The first considers that *gleukos* here retains its primary sense of sweet, unfermented wine, and that the use of the word in that sense formed part of the mockery connected with the charge. Ironical insinuations are always the most cutting accusations, or at least are intended to be so, and constitute a mode of derision often used by the most refined as well as by the coarsest minds. When, therefore, certain men wished to exhibit their bitter animosity on the day of Pentecost, they did so by the jeering exclamation, "These men are full of gleukos—sweet wine!"—meaning, on the contrary, that they were full, not of *gleukos* (unfermented wine), but of some more potent drink.* To have said, "They are drunk," would have been too blunt and direct a charge to suit the mockers; but to launch it in the ironical shape of taking too much innocuous juice of the grape, gratified alike their malignity and self-conceit. The second explanation does not extend the mockery to the phraseology, but confines it to the charge of intoxication; and it accounts for the taunt, "full of sweet wine," by the tendency of *gleukos*, when carelessly allowed to ferment, to acquire rapidly an inebriating quality. Enough saccharine matter would remain undecomposed to permit an alcoholic *gleukos* to preserve its characteristic sweetness; and as this sweetness would tempt to copious consumption, the results may be forecast.†

Gleukos would thus answer to the Hebrew *shekar*, literally, "sweet drink," but frequently applied to liquor which would intoxicate if freely consumed. Hence, too, the force of the expression, *memestomenoi gleukos*, "filled full of *gleukos*," implying, first, that, being luscious, a plentiful use of it was probable; and that, being partially fermented, a copious potation would be needed to insure the inebriation of the drinkers.

The reply of Peter is a denial of the implicit charge of drunkenness, but the form of his reply, "these are not drunken, as ye suppose, seeing it is but the third hour of the day," has been adduced as an admission that the apostles were in the habit of using some kind of intoxicating liquor. He did not say, "We never take strong drink; we are abstainers, or Nazarites," but he fell back, as a sufficient refutation, upon the period of the day when the false accusation was made. The objection will not stand, for,

The apostle used the only argument adapted to the character of the mockers. Had he said, "We never drink at all," the jeering rejoinder might have been, "Except upon the sly! Men who get drunk are very apt to profess the strictest sobriety." To have appealed to personal character or habit would have been useless, since both were already called in question; but the apostle meets them on social grounds; he retorts by an argumentum *ad usum*, the force of which they could not resist. He replies in effect, "On your own assumption that we drink to excess of *gleukos*, or something stronger, your inference is unreasonable. It is now but the hour of nine in the morning, and you know that 'they that are drunken are drunken in the night'; drunkards begin their debauches at night, and in the morning are fit for nothing; or if they should ever assemble to drink so early, they do not break off at this time of day, but continue till wine inflames them."

TEMPERANCE TEACHINGS OF PAUL, p. 179 ff.

ROMANS 6: 12, 13. *Let not sin therefore reign in your mortal body that ye should obey the lusts thereof.* It is appropriate to quote here the words of Dr. L. Bremer, late of St. Vincent's Insane Asylum: "Tobacco leads to drink, and drink leads to licentiousness. Tobacco, alcohol and licentiousness might well be called 'The Three Curses.'"

13: 7-14. See lesson, p. 143.

14: 12-23. See lesson, p. 153. "Each one of us shall give account of himself to God," not only for what we are in ourselves, but for the influence we exert upon others. "No man liveth to himself," and *no man drinketh to himself.* Instead of being stumbling blocks in the way of others, let us try to be stepping stones.

16: 17-19. *They serve not our Lord Christ, but their own belly.*

I. CORINTHIANS 6: 9-12, 19, 20. *Be not deceived; neither fornicators, nor idolaters, nor coveters, nor drunkards, nor revilers, of themselves with mankind, nor thieves, nor coveters, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.* The principle of abstinence from intoxicants is one recognized by the Gos-

*A French writer, for example, accused Proudhomme of being un buveur d'eau, "a water-drinker," really meaning the opposite—namely, "brandy-tippler."

†In the United States of America there is an every-day illustration of this. The sweet cider is often kept and used by professed temperance people, who are not aware that through time, or carelessness, it runs into a fermentation, and becomes intoxicating.

pel as the *sine qua non* of safety for the drunkard; and without it there can be no reasonable hope that the appetite for strong drink will be overcome, or the divine life effectually nourished and matured in the once intemperate man.

8: 8-13. Abstaining for the sake of others.

10. See lesson, p. 159.

9: 19-27. *Every man that striveth in the games exerciseth self-control in all things.* See Heb. 12: 1-13; also p. 103.

10: 23-33 (on meat offered to idols). See p. 153.

11: 20-22, 33, 34. *It is not possible to eat the Lord's Supper, for in your eating each one taketh before other his own supper; and one is hungry and another is drunken.* The Temperance Commentary gives the following paraphrase of Paul's words: "When you assemble in your accustomed place of meeting on the Lord's Day, you do so avowedly to partake of the Lord's Supper, but in reality you do not celebrate it in a manner deserving the name. For those who arrive first, having produced their provisions, begin to eat, as at a common meal, so eagerly and selfishly that, while one member of the church remains hungry and unsatisfied, and has his poverty exposed, another is filled to absolute satiety. Now, have you not houses in which eating and drinking can be carried on? Why convert the house of worship dedicated to 'brotherly love' into a place of selfish and sensual feasting? Can it be that you despise the church of God, and wish to put to shame your less affluent brethren, who have not your means of satisfying their appetites? What shall I say to you? Shall I commend you for such conduct? I do not commend you." (Having described the institution of the Lord's Supper (see Matt. 26: 26), in order to impress the Corinthians with the solemnity proper to its observance, he returns to their ill behavior (ver. 33, 34). "Let it, therefore, my brethren, be your practice in future, when you come to partake of the Lord's Supper, to wait for one another before you enter upon the sacred service. If any one is hungry, let him eat to satisfy his appetite in his own house, either before or after this Christian communion, so that he will not be tempted to withhold his surplus from the common stock, and be involved in a common condemnation; and as to the rest of your irregularities, whether including the use of the common elements of the love-feast, instead of the proper and carefully prepared bread and wine of the passover—those I will set in order on my personal arrival amongst you."

GALATIANS 5: 13-21. See lesson on Liberty, p. 165.

5: 22-24. *But the fruit of the spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control.* This last is still temperance, the crowning virtue that represents self-mastery.

6: 7, 8. *Whatsoever a man soweth, that shall he also reap.* The dragon's teeth which Jason sowed will serve as a fitting illustration. The farmer told him, not knowing what he sowed, that it would be weeks before the green leaves would appear, and months before the harvest would be ready, but in a few hours the whole field was brilliant with what appeared to be drops of dew glittering in the moonlight. Those bright objects pushed up and soon proved to be the points of lances. Then came up highly polished brass helmets, under which were savage faces; then cuirasses appeared, and as the figures grew and pushed up out of the earth right and left appeared soldiers with swords, lances and shields, and soon upon the earth stood a great company ready for battle. Were they brave and noble soldiers gathered to defend their country? Oh, no, they fought each other madly, and soon all were dead upon the field. Such is the destructive, murderous outcome of sowing the alcohol in our individual and social lives.

EPHESIANS 5: 1-21. *And be not drunken with wine, wherein is riot, but be filled with the spirit.* See Luke 1: 14, also p. 171. "When you meet, let your enjoyment consist not in fulness of wine, but fulness of the Spirit; let your songs be not the drinking-songs of heathen feasts, but psalms and hymns; and their accompaniment, not the music of the lyre, but the melody of the heart; while you sing to the praise, not of Bacchus or Venus, but of the Lord Jesus Christ."

PHILIPPIANS 4: 5. *Let your forbearance* (Old Version, moderation) *be known unto all men.* The text that for centuries was supposed to give divine license for moderation in the use of poison beverages turns out to be a mistranslation. Neither in this nor any other text is moderation in the use of any harmful thing authorized.

COLOSSIANS 2: 16-23. *Let no man therefore judge you in meat or drink . . . Why, as though living in the world, do ye subject yourself to ordinances? Handle not, nor taste, nor touch (all which things are to perish with the using).* Correctly construed, the passage is favorable to the temperance reform, for the apostle repu-

diates ordinances springing from the theory of a moral or immoral quality in things themselves, irrespective of their actual effects, putting superstitious fancies in the place of observed results; whereas the temperance principle ascribes rightness and wrongness solely to responsible agents, and proscribes intoxicating drinks as unfit for use on the ground of a want of physical appropriateness, and their injurious influences upon the body, and only through it upon the mental and moral nature. T. C.

1 THESSALONIANS 5: 6-9. *Let us watch and be sober.* See p. 125. The Temperance Commentary having grouped passages containing *necpho,* translated "sober," remarks: "That the original signification of *necpho* implies abstinence from intoxicating liquors, may be safely inferred (1) from its etymology or derivation, and from the definitions of lexicographers; (2) from its use by ancient authors; (3) from its use in connection with *ana* and *ek,* to denote the entire cessation of the vinous influence, and the restoration of the body to its normal and naturally abstinent condition; (4) from its figurative employment to denote perfect and natural watchfulness of mind, only possible when one abstains from narcotics."

5: 22. *Abstain from every form of evil.* See lesson, p. 179.

1 TIMOTHY 3: 2-11. *The bishop must therefore be without reproach, the husband of one wife, temperate, sober-minded. . . Deacons in like manner must be grave, not given to much wine. . . . Women in like manner must be grave, temperate.* The inference that some use of intoxicating liquors is sanctioned by this interdiction of "much wine" will be found, on examination, premature and illusive.

1. Excessive drinking, even of uninebriating drinks, was a vice prevalent in the days of Paul, and corresponded to gluttony; also common, that is, the excessive use of food, but not of an intoxicating kind. Prizes were often offered with the object not of producing inebriation, but of testing the powers of incontinent imbition to the utmost. Not a few of the early officers of Christian churches were, probably, selected from men who had been notorious for such practices (called *methusoi,* "topers," by St. Paul, in writing to the Corinthians, 1st Epistle, 6: 10, "and such were some of you," ver. 11); and the apostle here reminds them that such conduct is inconsistent with their "high calling" as faithful servants of the Lord Jesus. He is directing his exhortation against a common vice and is not pronouncing any opinion upon the nature of intoxicating liquors.

2. To argue that by forbidding "much wine" St. Paul approves some use of wine of any and every sort, is to adopt a mode of interpretation exceedingly dangerous and wholly inconsistent with common usage. (1) Once lay it down that what is not forbidden is approved, and the Bible becomes a book of the wildest license: "Thou shalt do no murder" becomes a permission to do any violence short of murder; and "Let not the sun go down upon thy wrath" is a reason for indulging in anger of any kind from sunrise to sunset.

3. If it is asked why St. Paul did not directly forbid all use of wine, both a special and a general answer may be returned. (1) The particular answer is, that the term *oinos* (wine) included a great variety of drinks made from the juice of the grape; and as many of these were free from an intoxicating quality, and others were so weakened by water as to be practically non-inebriating, unless voraciously consumed, a universal proscription would have ignored important distinctions that were well known to exist. (2) The general answer is, that, for wisest ends, the apostle refrained from condemning by name much which the development of Christian light and the operation of Christian love would hereafter show to be inconsistent with the principles of the Christian system, and which, therefore, would be renounced by true and enlightened disciples. Slave-holding, arbitrary government, bigamy, and polygamy, lots and gambling were not prohibited. Numerous objectionable customs of ancient times were not forbidden in express terms. The apostles, it is clear, trusted to the effectual working of that Spirit of truth and grace which dwelt in the Church, for the gradual elevation of human character, and the progressive extinction of institutions and habits that were in any degree discordant with the Divine principles of the Gospel. To obey the Father in all things, to be like the Son in purity; to love as brethren; to do good at all sacrifice, as we have opportunity; to suffer, rather than inflict wrong; to resist unavoidable temptations, and shun what we can; to make earth spiritually one with Heaven—these were first principles which, conscientiously lived out, would cover and comprehend all circumstances, and, in the long run, banish evil from the world. Actuated by this spirit, the question will be, not whether intoxicating wine is prohibited by name in the New Testament, but whether Scripture and experience af-

ford us such a knowledge of its nature and results as, on Christian principles, binds us to renounce and discountenance its use?

4: 3-5. Commanding to abstain from meats. See p. 153.

5: 22-23. *Be no longer a drinker of water, but use a little wine for thy stomach's sake and for thine often infirmities.* See pp. 34, 184. The bearing of this text upon Temperance Reform can now be distinctly perceived: (1) It does not condemn or discountenance abstinence from intoxicating liquor as a rule of life in health, or for the sake of health, much less where it is practised from motives of benevolence and piety. (2) It does not sanction the use of intoxicating liquor by men in general, or by any class or individual in particular. It marks an exception to a rule; and since that exception had respect to a lifelong abstainer, it is applicable very indirectly, if at all, to others. As to habitual wine-drinkers, the law of parallelism would indicate that when they are ill, they should try abstinence from the liquor which at least has not preserved them from disease. If wine is good as a medicine, then, like other medicine, it must prove beneficial to those who are least accustomed to it in health. (3) As Timothy had abstained from wines of all kinds, fermented and unfermented, boiled and unboiled, he may have complied with the apostolic prescription without consuming a drop of alcoholic liquor. Even if he partook of some weak alcoholic wine and derived benefit, no general conclusions in favor of using alcohol even in disease, much less in health, could be philosophically deduced, and recent investigations have shown a great decrease in mortality where alcoholic liquors have been discarded from the treatment of the very diseases supposed to be best affected by their administration. Allowing what is beyond proof, that St. Paul advised an abstainer to use a little alcoholic liquor as a medicine, the records of sophistry can hardly produce a match to the monstrous conclusion, "Therefore, alcoholic liquors of all sorts are fit to be habitually taken, by persons of all conditions, whether they are well or whether they are ill"! T. C. See p. 184.

Titus 1: 4-14; 11-15. *That aged women be temperate . . . nor enslaved to much wine.* This may have referred to the habit of drinking to repletion of new wine.

Hebrews 12: 1. 1. *Let us lay aside every weight and the sin.* If any deny that his use of poisonous alcoholic beverages is a "sin," he can hardly deny it is a "weight" in the race for success, in the light of recent experiments showing the harmfulness of even occasional drinking (p. 75), and the rules of athletic societies and railroads and insurance companies discriminating on scientific and business grounds against even moderate drinkers.

1 Peter 4: 1-11, 5, 8. See p. 191. *Be sober, be watchful: your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour* (swallow down). On this passage Adam Clarke remarks: "It is not every one that he can swallow down. Those who are sober and vigilant are proof against him; these he may not swallow down. Those who are drunk with the cares of this world, and are unwatchful, these he may swallow down. There is a beauty in this verse, and striking apposition between the first and last words, which I think have not been noticed. Be sober—*necpsate,* from *nee,* not, and *picin,* to drink—do not swallow down; and the word *katapiee,* from *kata,* down, and *picin,* to drink. *If you swallow strong drink down, the devil will swallow you down.* Hear ye this, ye drunkards, topers, tipplers, or by whatsoever name ye are known in society, or among your fellow-sinners, strong drink is not only your way to the devil, but the devil's way into you. T. C.

2 Peter 1: 2-11. *In your faith supply virtue; and in your virtue, knowledge; and in your knowledge, self-control.* (Compare Gal. 5: 22-24). In the light of history and modern science it cannot be questioned that every bottle of wine lessens one's self-control.

Revelation 6: 6. *The oil and the wine hurt thou not.* Here as often in the Old Testament the fruit of the vine and the olive are grouped with no reference to intoxicating wine.

8: 10, 11. *There fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers. . . . And the name of the star is called Wormwood.* The passage may have no reference to liquors, but is a good illustration of what savages call "fire water," and "wormwood" (*apsinthos*) is a good name for the deadliest of firewater, absinthe.

14: 8, 18-20; 16: 19; 17: 1, 2, 6; 18: 3. *Babylon made all the nations to drink of the wine of the wrath of her fornication.* Here again it is appropriate to remark that a harmless beverage would hardly be used as a symbol of "wrath" and "fornication."

18: 13. See on 6: 6.

21. See lesson, p. 179.

FROM NEWEST TESTAMENT OF GOD'S NEWLY DISCOVERED NATURAL LAWS.

The Newest Testament of Modern Science, a translation of God's revelation in nature, must be taken into account in interpreting the meaning of doubtful Scriptures. (See pp. 6 and 75.) If God in nature proclaims alcohol a poison and so unsuitable for use as a food or drink, to be used as sparingly and carefully as other poisons, if at all, even as a medicine, then surely one who believes that God's world and Word reveal the same divine will must give the verdicts of science, if fully attested, decisive weight in their final interpretations. Christ, "by whom God made the worlds," cannot have made at Cana or prescribed for the Lord's Supper the poisonous product of fermentative decay that chemistry and physiology have shown alcohol to be.

Dr. Henry Smith Williams, M.D., LL.D., in McClure's Magazine, October, 1908, on "The Effect of a Bottle of Wine a Day":*

"When a single dose of alcohol is administered, its effects gradually disappear, as a matter of course. But they are far more persistent than might be supposed. Some experiments conducted by Fürer are illuminative as to this. He tested a person for several days, at a given hour, as to reaction time, the association of ideas, the capacity to memorize, and facility in adding. The subject was then allowed to drink two litres of beer [two and one tenth quarts] in the course of a day. No intoxicating effects whatever were to be discovered by ordinary methods. The psychological tests, however, showed a marked disturbance of all the reactions, a diminished capacity to memorize, decreased facility in adding, etc., not merely on the day when the alcohol was taken, but on succeeding days as well. *Not until the third day was there a gradual restoration to complete normality;* although the subject himself—and this should be particularly noted—felt absolutely fresh and free from after-effects of alcohol on the day following that on which the beer was taken. Similarly Rüdin found the effects of a single dose of alcohol to persist, as regards some forms of mental disturbance, for twelve hours, and for other forms twenty-four hours, and for yet others thirty-six hours and more. But Rüdin's experiments bring out another aspect of the subject, which no one who considers the alcohol question in any of its phases should overlook: the fact, namely, that individuals differ greatly in their response to a given quantity of the drug.

"Noting thus that the effects of a single dose of alcohol may persist for two or three days, one is led to inquire what the result will be if the dose is repeated day after day. Will there then be a cumulative effect, or will the system become tolerant of the drug and hence unresponsive? Some experiments of Smith and others of Kürz and Kraepelin have been directed toward the solution of this all-important question. The results of the experiments show a piling up of the disturbing effects of the alcohol. Kürz and Kraepelin estimate that after giving eighty grams per day to an individual for twelve successive days, the working capacity of that individual's mind was lessened by from twenty-five to forty per cent. Smith found an impairment of the power to add, after twelve days, amounting to forty per cent.; the power to memorize was reduced by about seventy per cent.

"Forty to eighty grams of alcohol, the amounts used in producing these astounding results, is no more than the quantity contained in one or two litres of beer *or in a half-bottle to a bottle of ordinary wine.* Prof. Aschaffenburg, commenting on these experiments, points the obvious moral that the so-called moderate drinker, who consumes his bottle of wine as a matter of course each day with his dinner—and who doubtless would declare that he is never under the influence of liquor—*is in reality never actually sober from one week's end to another.* Neither in bodily nor mental activity is he ever up to what should be his normal level.

"A comparison of the results of work [by typesetters—one ounce Greek wine alternate days] on normal and on alcoholic days showed, in the case of one of the workers, no difference. But the remaining three showed greater or less retardation of work, amounting in the most pronounced case to almost fourteen per cent. As typesetting is paid for by measure, such a worker would actually earn ten per cent. less on days when he consumed even this small quantity of alcohol." In the light of such observations, a glass of beer or even the cheapest bottle of wine is seen to be an expensive luxury. (See p. 10.)

*Full copies of article can be had by addressing Scientific Temperance Federation, Boston.

VARIOUS FORMS OF ALCOHOLIC LIQUORS.

Absinthe, made by redistilling alcoholic spirits in which absinthium and other aromatic or bitter herbs and roots have been macerated. Indigo and blue vitriol are added to deepen the color.

Ale, made from a fermented infusion of malt, flavored with hops.

Alcohol, the intoxicating ingredient in all liquors. The chemists of the middle ages were the first distillers of alcohol, although it is claimed that the ancient Chinese, many centuries before the Christian era, practised distillation. In Bible times distillation was unknown. Albucasis, a chemist of the 11th century, living in Arabia, is said to have been the discoverer of distillation.

Anisette, a French liquor prepared by flavoring weak spirits with seed of anise, sweet fennel seed and coriander seed, all sweetened with finely clarified syrup of refined sugar.

Arrack, a strong distilled liquor used in the East, made from date juice, rice, or the cocoa palm.

Beer, an alcoholic beverage made by malting barley, which is afterward boiled with hops and then fermented with yeast.

Brandy, a liquor distilled from the fermented juice of fruits or grains.

Cassis, a liquor prepared in France from black currants.

Champagne, a light and effervescent form of wine, named from a French province.

Chartreuse, prepared by the monk of La Grau Chartreuse, France, the mode of manufacture being a secret, but the chief aromatics are believed to be wormwood, carnations, and the young buds of pine-trees.

Cider, the expressed juice of apples, or other fruits, either before or after fermentation.

Clove Cordial, a spirit flavored with bruised cloves, and colored with burnt sugar, much used by the lower classes in England.

Gin, an aromatic, alcoholic liquor distilled from various grains, and flavored with juniper berries. English gins are made from raw grain spirit and flavored with oil of turpentine, essential oils, alum, potassium carbonate, acetate of lead, sulphate of zinc, grains of paradise and cayenne pepper.

Kava, a narcotic and stimulant drink of Hawaii and the South Sea Islands, prepared from the plant kava, by chewing the root, ejecting the saliva into a bowl, adding water, and allowing it to ferment.

Maraschino, a distilled product of a cherry grown only in Dalmatia. It is sweetened with sugar.

Porter, a liquor brewed from highly kilned brown malt and hops, sometimes colored with burnt sugar.

Pulque, a liquor made in Mexico by fermenting the juice of the maguey (American aloe).

Raki, a Turkish liquor flavored with mastic, the gum of an evergreen tree.

Ratafia, a Prussian liquor aromatized with the kernels of cherries, peaches, apricots and other fruits, spices and sugar being added.

Sake, a liquor of Japan, obtained from fermenting rice, sometimes called "rice wine."

Spirit, (plain) is the ordinary product of simple distillation—too offensive to be tolerated by the palate unless disguised!

Proof Spirit is an arbitrary name adopted by governments to indicate the standard from which the strength of all distilled products are measured for revenue purposes.

Pure Spirits is a name for the purest and strongest products of ordinary distillation.

Rectified Spirit is a high-grade official alcohol of the British Pharmacopeia, about 6 per cent. weaker than the United States 91 per cent. official.

Vodka, the whiskey of Russia, made of rye or potatoes.

(Wood Spirit, a methyl alcohol, distilled from wood and entirely distinct from all other spirits. It is employed in various arts and manufactures, and is never used as a beverage.)

Whiskey, a double-distilled liquor obtained from a mash of rye or other grains or potatoes.

Wine, a term used in modern times only for the fermented juice of the grape.

MIXED DRINKS.

Cocktail, an iced drink, generally made of spirits mixed with bitters, sugar and aromatic flavoring.

Egg Nog, a drink made of milk, eggs and spirits, sweetened.

Grog, an unsweetened mixture of spirits and water, formerly served in the American Navy as a ration.

Toddy, a beverage of spirits, hot water and sugar.

Punch, an alcoholic beverage composed of wine or spirits, flavored usually with lemon or orange, and commonly diluted with water, named usually from the chief ingredient, "brandy punch" or "milk punch." (Temperance people make an iced drink of fresh fruit juices and sometimes call it "punch," which is a misnomer. Some years ago a prize of twenty-five dollars was offered for the best name for such a temperance drink, and the word "FRUICE" won it. Let temperance people say Fruice instead of punch, and "Fruice bowl" instead of punch bowl.)

TEMPERANCE CHRONOLOGY AND CHRONOLOGICAL INDEX.

COURSES OF HISTORICAL STUDIES SUGGESTED.

The limitations of a pocket compend allow us to put into this chronological outline for historical lessons only enough dates and headlines to serve as ripple marks in tracing the slow but steady evolution of total abstinence and prohibition. We hope they may be sufficient to show the real characteristics of the successive "waves" of reform, and the deep human interest of this vein of historic progress; and that they will lure many to the reading of histories that show in real flesh and blood the chapters of which we can give litle more than the bones.* We are especially sorry that our limitations prevent us from even naming more than a few of the brave and self-sacrificing leaders of reform forces of the past and present.

In spite of painstaking effort there are, no doubt, unconscious sins of omission and commission in this Chronology, which we are holding in type for corrections in next edition.

Period of Primitive Wines.

1. Wines in this period largely home-made by each householder from his own vineyard. 2. Unfermented wine, newly pressed from the grapes when wanted, very popular. Do all Bible commendations of "wine" refer to this fresh grape juice? See Bible Commentary, 207.) 3. Fermented wines shown by incidents of this period to be grossly intoxicating, but were used by many good men, while the idea of abstinence was slowly evolving, first, for priests, as a requirement; then for Nazarites, as a privilege in the struggle for holiness; then for all in days of Solomon; but abstinence not considered an essential of noble living, even in Palestine; much less outside, during this period. The general aim, even of reformers, was to avoid gross drunkenness, rather than to avoid all use of intoxicating drinks. This period ends with the discovery of distillation in the Eleventh Century, which brought to the human race the more harmful distilled spirits.

2348 B. C. Noah planted a vineyard, and drank of the wine, and was drunken, p. 13.

2285 B. C. Emperor in China banished man for inventing an intoxicant from rice. (Some of the subsequent Emperors were very intemperate.)

2080 B. C. Tombs at Beni Hassan in Egypt of this date have representations of drunken men and women being carried home from feasts by slaves.

2000 B. C. Amen-em-an in letter to a pupil forbids frequenting of taverns, p. 30.

1490 B. C. Israelites drank no wine or strong drink during forty years of wandering in the Wilderness, beginning 1492.

760 B. C. Isaiah flames against wine and strong drink, pp. 79, 87.

626 B. C. Habakkuk (2:15) condemns treating and liquor selling.

607 B. C. First Youth's Temperance Band, p. 97.

600 B. C. About Sixth Century, Manu, the great Hindu lawgiver, issued edict against drinking intoxicants, see p. 30.

500 B. C. Anacharis, the Scythian, condemns wine, p. 30.

500 B. C. Buddha gave as one of his eight commandments, "Drink no liquors that intoxicate and disturb the reason." (Fifth Pentalogue.)

459 B. C. China adopted prohibition, with beheading as a penalty for liquor selling, and this policy has been generally followed in China since then.

400 B. C. Plato held in the second book of his laws that men should not drink wine before the age of 30, and only sparingly until 40, then freely and increasingly.

330 B. C. Alexander the Great drank himself to death in a series of carousals.

319 B. C. A libation promised in Rome to Jupiter of a "small cup of wine." Before that libations to the gods had been in milk.

98 B. C. Stringent laws against liquors made in China, under which intoxicating liquors were made and sold only by the Government.

58 A. D. Paul gives the great law again and again that we should abstain for the sake of others, p. 153.

*Decidedly the best recent one-volume book of temperance history in English is "Temperance Progress," by John G. Wooley and William E. Johnson, Winscott Publishing Company, London, Toronto, Philadelphia. $2 (8s.), Bergman best German.

81 A. D. Emperor Domitian, to check increasing temperance among Britons, ordered destruction of half the vineyards.

100 A. D. Plutarch condemns wine, p. 30.

569 A. D. British State Church imposed penance for three days on priests who got drunk when about to go on duty at the altar.

632 A. D. Mohammed in Koran commands abstinence, p. 30. "Surely wine and lots are an abomination, a snare of Satan, therefore avoid them."

Period of Distilled Spirits.

The Chinese no doubt had the art of distilling spirits before this period, and Chinese records say that Iti, the discoverer, was disgraced for such a harmful discovery, which seems to have been hidden from other peoples until Albucasis, a chemist of Arabia, rediscovered this "black art" in the Eleventh Century. The distilled spirit wrought such havoc that it was called "Al Gohol," the devil, the name which Shakespeare, a keen observer of human life, gave to it again in later years. By this discovery there was added to the list of intoxicants brandy, rum, whiskey, gin, that were commonly called "spirits," "ardent spirits" and "spirituous liquors."

1,000 B. C.; Discovery of Distillation by Albucasis (See above).

1050 (?) A. D. Beer condemned by the author of the Eddas, p. 30.

1400 A. D. (late in the century). Henry VII. of England began the license system in efforts to secure at once restriction and revenue. Henry VIII. added to these laws, and attempted to prevent adulteration.

1279. The Mongul Emperor in China issued an edict condemning all liquor dealers to banishment and slavery, confiscating their property and providing that the Government should take care of their children.

1522. Luther denounces drinking habits, pp. 30, 255.

1572. First Temperance poem in Sweden.

1619. In the Constitution of Dort, Holland (an ecclesiastical document), the sin of excessive drinking was denounced, and habitual drunkenness condemned as transgression demanding the severest penalty known to "ecclesiastical government."

1648. First Temperance Meeting in Canada, at Sillery. The speech was delivered by a converted Indian chief, and addressed to his braves. He proclaimed an edict against drunkenness, and commended his people to abstain from all intoxicating liquors. Liquors had been given to the Indians by French soldiers, in trading.

1683. One barrel of wine and two barrels of cider, with spice and ginger, consumed at the funeral of a minister in Boston.

1734. Rhode Island sent eighteen vessels to Africa laden with rum to return with a cargo of slaves.

1742. General Court of Massachusetts forbade the use of wine and rum at funerals.

1760. John Wesley wrote on the sin of distilling and selling spirituous liquors, p. 62.

1784. New England Yearly Meeting of the Society of Friends in its Book of Discipline contained strictures against "not only using liquors, but against distilling, importing, trading in or serving it to others."

Period of Awakening.

From 1785, when Dr. Benj. Rush, as a medical man, sounded a warning that proved the beginning of the Temperance Reformation, to 1807, when associations of men and women pledged to abstinence (in some cases only to moderation) were inaugurated, is a period of alarm bells.

1785. Beginning of the modern temperance movement, in a series of papers published by Dr. Benjamin Rush on "The Effect of Ardent Spirits Upon the Human Mind and Body." See p. 75.

1789. Litchfield (Conn.) Farmers' Association for Temperance. It was formed to discourage the use of spirituous liquors, and members pledged themselves not to use distilled liquors in their farming operations during the ensuing year.

1789. Presbyterian Assembly expressed its determination "to do its part to render men sober, honest and industrious citizens."

1792. "Eight barrels of rum" among items on bill for alterations and repairs of a church edifice in U. S.

1800. Council of the Universalist

Churches resolved to meet no more in taverns.

1807. United Brethren in Christ organized in a dwelling situated over the storeroom of a distillery owned by the Christian layman whose hospitality the members of that Conference were enjoying. See more advanced action, 1833 and 1881.

PERIOD OF DEVELOPMENT OF TEMPERANCE ASSOCIATIONS.

Benefit of associated effort recognized (1) for helping individuals to reform, (2) for promoting the cause in the community. Basis of union, a pledge, whose evolution from moderation to teetotalism is clearly seen in the chronological data. The pledge to "moderation" was so general until well into the Nineteenth Century that it still gives the name to the "temperance" movement, which down to 1836 seldom meant more than self-restraint, and long after that meant no more in European "temperance" societies. When it came to be recognized that "abstinence" was the only effective policy it meant for a long time only abstinence from distilled liquors, commonly spoken of as "spirits," "ardent spirits" and "spirituous liquors," none of which terms include either beer or wine, which were seldom proscribed in pledges down to 1836, and were not generally included, even in the United States, until ten years later, just in time to have them also included in the movement for Prohibition.

1808. Temperance Society organized in Moreau, N. Y., by Dr. Billy Clark. Some of the provisions of its Constitution were as follows: "No member shall drink rum, gin, whiskey, wine or any distilled spirits, or composition of the same, or any of them except by advice of a physician or in case of actual disease, excepting also wine at public dinners, under penalty of twenty-five cents, providing this article shall not infringe on any religious ordinance. Sec. 2. No member shall be intoxicated under penalty of fifty cents.

1809. Greenfield (N. Y.) Temperance Society organized.

1811. Dr. Benj. Rush pleaded cause of temperance before Presbyterian General Assembly and as a result a Committee was appointed which in the following year recommended total abstinence from distilled liquors, usually spoken of as "ardent spirits" or "spirituous liquors." Beer and light wines were as yet regarded as temperance drinks.

1812. Bath (Me.) Temperance Society organized. Its basis was thus stated: "We will be at all times sparing and cautious in the use of spirituous liquors at home; in social visits decline them as far as possible; avoid them totally in retailing stores, and, in general, set our faces against the intemperate use of them."

1813. Massachusetts Temperance Society organized. It directed its efforts mainly against the use of distilled spirits and favored light wines and home-brewed liquors. A receipt for making currant wine was printed in the last leaf of one of their annual addresses.

1818. A Society was organized in Darby, Del. Co., Penn., "to check and discourage the use of ardent spirits." In the same year a society was formed at Hector, N. Y., whose members subscribed to the following pledge: "We solemnly pledge ourselves to each other, that we will not drink any kind of distilled liquors ourselves, nor countenance their being drunk at our houses by our families or others (except when they are necessary to restore health), nor give them to those employed by us to labour on any occasion."

1826. Six effective sermons on Temperance preached by Dr. Lyman Beecher in Connecticut. Five editions were published in twelve months. In the same year the American Society for the Promotion of Temperance was organized. A few friends met in Boston to consider the question, "What shall be done to banish intemperance from the United States?" It was then resolved to form an American Temperance Society. The platform was "Total abstinence from ardent spirits." In the same year a Young Men's Temperance Society was organized in Providence, R. I., with 250 members. At Andover another society was organized, and the movement became general. Total abstinence from distilled liquors was the basis of all the most advanced societies. A few American temperance societies required only moderation, but this basis was general at this time in Europe.

1827. The Massachusetts Medical Society resolved "to discourage the use of ardent spirits" and "to discontinue the employment of spirituous preparations whenever they could find substitutes." In the same year the Presbyterian General Assembly pledged itself to co-operate with Christians of every denomination and every other friend of the country and of humanity in

one great national effort to accomplish a universal change in the habits and customs of our country relative to the intemperate use of intoxicating liquors.—In Hawaii's first criminal code, enacted by chiefs, laws were made against murder, theft, retailing ardent spirits, Sabbath-breaking and gambling.—A temperance society in Virginia passed resolutions during this year against "the intemperate use of spirituous liquors, the election of drunkards as legislators, the employment of intemperate physicians, and the use of spirituous liquors on funeral occasions." New Hampshire Medical Society agreed that "use of distilled spirit is never necessary and generally hurtful to persons in health, and that it affords no protection against contagious disease, but quite the contrary." The society also declared: "We consider distilled spirit is not essential to the treatment of a single disease, and it might safely be removed from the shelves of the physician and apothecary."

1828. Sermon preached in St. Andrew Church, Montreal, opened temperance agitation in Canada. Provincial Society of Quebec organized to promote "moderation" in drinking.—Woman's Temperance Union organized in Ohio. (Not the W. C. T. U. of to-day.) Its pledge, after reciting evils of liquor traffic, contained the following: "We will discountenance all addresses by any of the male sex with a view of matrimony if they shall be known to drink ardent spirits either periodically or on any public occasion. As mothers, daughters and sisters we will use our influence to prevent the connection of any of our friends with a man who habitually drinks any kind of ardent spirits." In the same year Free Baptist General Conference advised members "to abstain from use of ardent spirits on all occasions except when necessary as medicine."

1829. General Assembly of the Presbyterian Church appointed a day of fasting and prayer on account of evil of intemperance.—First temperance paper appeared, edited by William Lloyd Garrison.—Records show that there were in Sweden at this time 173,214 licensed distilleries. Farmers took turns in giving "still parties," when whole neighborhoods would assemble for a week of drunkenness.—Massachusetts Medical Society adopted the following: "Resolved, that this society agrees to discourage the use of ardent spirits as much as lies in their power; and for that purpose to discontinue the spirituous preparations of medicine whenever they can find substitutes."

1830, The General Synod of the Reformed (Dutch) Church in America recommended that temperance societies on the basis of total abstinence (from distilled liquors) should be formed in all its congregations." Methodist Protestant Church (organized same year), declared in its first General Conference: "The efforts of the friends of temperance to promote entire abstinence from the use of ardent spirits except as a medicine meet our cordial approbation." Hibernian Temperance Society organized in Ireland.

First Temperance Society organized in England, at Bradford, Yorkshire.

This year witnessed the entrance into the activities of the temperance reform of the Quaker poet, John G. Whittier. He and other workers of the time discovered that many who pledged to abstain from liquors. lapsed and fell. *They found, moreover, that the milder drinks, such as cider, wine and beer, then considered "temperance drinks," were playing an important part in the fall of those who had been reformed.*

1831. Hawaiian temperance society formed at Honolulu, with one thousand members, pledged its members not to drink ardent spirits for pleasure, not to deal in ardent spirits, not to engage in distilling, not to treat, not to give ardent spirits to workmen.—Strong movement begun in the Universalist Church in the United States for the signing of the total abstinence pledge.—London Temperance League organized for promotion of total abstinence.

1832. The Physicians of Boston, seventy-five in number, signed a paper declaring it to be their opinion that men in health are never benefited by the use of ardent spirits, that on the contrary the use of them is a frequent cause of disease and death, and often renders such diseases as arise from other causes more difficult to cure and more fatal in their termination."—The General Assembly of the Presbyterian Church adopted a report which contained the following language: "A great work is still to be effected by the Church. The Sons of Levi must be purified. The accursed thing must be removed from the camp of the Lord. While professing Christians continue to exhibit the baleful example of tasting the drunkard's poison, or, by sacrilegious traffic make it their em-

ployment to degrade and destroy their fellow men, those who love the Lord must not keep silence, but must lift their warning voice, and use all lawful efforts to remove the withering reproach from the house of God."—First Temperance work in Australia organized in five cities of Tasmania, aiming only at moderation. First total abstinence society in Australia was organized at Sydney with the motto: "Temperance is moderation in things innocent, and abstinence from things hurtful." Congressional Temperance Society organized in the Senate Chamber, Washington, D. C. "Basis of Union" was: "We, members of Congress and others, recognizing the principle of abstinence from the use of ardent spirit, and from the traffic in it, do hereby agree to form ourselves into a society."—Conference of Seventh Day Baptists recommended all members to abstain entirely from the use of ardent spirits—The Church of United Brethren in Christ adopted a rule making it an offense punishable with expulsion for an exhorter, preacher or elder to manufacture or sell ardent spirits. —Rev. Dr. Francis Wayland, President of Brown University, wrote the following words, considered the first declaration for prohibition:

> "I THINK THE PROHIBITION OF THE LIQUOR TRAFFIC A FIT SUBJECT FOR LEGISLATIVE ENACTMENT AND I BELIEVE THE MOST HAPPY RESULTS WOULD FOLLOW SUCH PROHIBITION."

Attorney General William Wirt, in this year, during a cholera epidemic, published the opinion that "THE TRAFFIC IN ALCOHOLIC LIQUORS IS A PUBLIC NUISANCE." On the basis of this opinion the Washington Board of Health passed the following resolutions: "Resolved: That the vending of ardent spirits, in whatever quantity, is considered a nuisance, and as such is hereby directed to be discontinued for a period of ninety days from this date." About this time Attorney General Wirt wrote a famous letter to Dr. Marsh, in which he said: "The sad spectacle of destitute and starving families, and of ignorant, half-naked, vicious children, ought never to be presented in a country like this, where the demand for labor is constant, the field unlimited, the sources of supply inexhaustible, and where there are none to make us afraid; and it would never be presented, or very rarely indeed, were it not for the desolation brought upon families by the general use of this deadly poison. It paralyzes the arm, the brain, the heart. All the best affections, all the energies of the mind, wither under its influence. The man becomes a maniac, and is locked up in a hospital, or imbrues his hands in the blood of his wife and children, and is sent to the gallows or doomed to the penitentiary; or, if he escapes these consequences, he becomes a walking pestilence on the earth, miserable in himself and loathsome to all who behold him. If some fatal plague of a contagious character were imported into our country, and had commenced its ravages in our cities, we should see the most prompt and vigorous measures at once adopted to repress and extinguish it; but what are the most fearful plagues that ever carried death and havoc in their train through the eastern countries compared with this? They are occasional; this is perennial. They are confined to climate and places; this consumes both body and soul by a lingering and fearful death, involving the dearest connections in the vortex of ruin."—Temperance refreshment and coffee-room for foreign sailors opened in China by Dr. Robert Morrison—In this year there was held in the city of Philadelphia a National Temperance Convention composed of distinguished statesmen, jurists, physicians, clergymen and others, who adopted the following resolutions: "That in our judgment it is the duty of all men to abstain from the use of ardent spirits, and from the traffic in it." "That in the opinion of this convention, the traffic in ardent spirits as a drink, and the use of it as such, are wrong and ought to be abandoned throughout the world." "That the vital interest and complete success of the temperance cause demand that in all the efforts of the friends of the cause against the use of ardent spirits, NO SUBSTITUTION EXCEPT PURE WATER BE RECOMMENDED AS A DRINK." The report to this body showed that there were in existence six thousand societies, and state organizations existed in most of the States. Five thousand drunkards had been reclaimed; five thousand merchants had given up the traffic; ardent spirits had been cast out of the Army; two thousand distilleries had been closed; and seven hundred sailing vessels had begun making their voyages without their usual supply of liquor.—Not all the clergy were on the side of abstinence. Bishop Hopkins, of Vermont, published a book with the significant title, "The Triumph of Temperance, the Triumph of Infidelity." He argued that all wines mentioned in the Bible were in-

ıoxicating, and that temperance leaders were doing the work of infidels in agitating abstinence."

1834. China, whose Emperors had generally prohibited intoxicating drinks and drugs from as far back as the 4th Century A. D., renewed its prohibition of opium, which was at this time brought in by smugglers, mostly British and Portuguese. (The vigorous enforcement of this edict in 1840 by Commissioner Li, was the chief occasion of the first opium war, begun in that year. It required three British opium wars to compel toleration of the opium traffic. See p. 86, also "Intoxicating Drinks and Drugs in All Lands and Times.") African Methodist Episcopal Church in the United States resolved: "We will make use of all disciplinary measures, and by precept and example promote and extend the temperance cause."

1835. The following utterance appeared, which was signed, as the years passed, by several Presidents of the United States: "Being satisfied from observation and experience, as well as from medical testimony, that ardent spirits, as a drink is not only needless but hurtful, and that entire disuse of it would tend to promote the health, the virtue and the happiness of the community, we hereby express our convictions that should the citizens of the United States, and especially all young men, discontinue the use of it, they would not only promote their own personal benefit, but the good of the country and the world."

JAMES MADISON,
JOHN QUINCY ADAMS,
ANDREW JACKSON,
MARTIN VAN BUREN,
JOHN TYLER,
JAMES K. POLK,
ZACHARY TAYLOR,
MILLARD FILLMORE.

British Association for the Promotion of Temperance organized. All European Societies of this period were on the basis of "moderation."

British Teetotal Temperance Society formed.

First total abstinence society organized in Canada, at St. Catherines.

Law passed in Sweden forbidding domestic distillation. — Independent Order of Rechabites organized at Salford, England.— First Welsh Temperance Society organized.

An Association of Baptist churches in the United States recommended that Baptist churches should organize themselves into temperance societies on the basis of total abstinence, except for medicine.

1836. CHURCHES AND TEMPERANCE SOCIETIES IN THE UNITED STATES, AFTER A HALF CENTURY OF FAITHFUL EXPERIMENTING WITH MODERATION, AND ABSTINENCE FROM DISTILLED LIQUORS ONLY, REACHED A PRACTICALLY UNANIMOUS CONCLUSION AT A NATIONAL CONVENTION THIS YEAR, THAT TOTAL ABSTINENCE FROM ALL ALCOHOLIC BEVERAGES, INCLUDING MALT AND FERMENTED LIQUORS, WINE AND BEER, IS THE ONLY SAFE AND EFFECTIVE BASIS FOR TEMPERANCE REFORM. —Cider was also added to some of the temperance pledges during this year as one of the forbidden drinks.—The Reformed Presbyterian Church Synod recommended its members "to abstain wholly from the liquor traffic."—New Zealand Temperance Society organized.

Native chief in New Zealand, named Yohn, declared for total abstinence and the exclusion from his country not only of spirits and wine, but also of porter and all other intoxicants.

1837. Great popular uprising in Germany against intemperance began in this year, and grew for eight years. The aim was to secure "moderation" through organized societies.

1838. Massachusetts prohibited sale at one time, to one person of less than fifteen gallons. This is entitled to be called the pioneer of prohibition laws.—New South Wales Total Abstinence Society organized. —Vaudois Temperance Society in Switzerland.—Swedish Temperance Society organized.—Temperance Society organized in Switzerland, aiming at moderation only.

The most notable event of this year, and one of the greatest in the history of the temperance movement was the enlistment of Father Mathew, a young Capuchin friar of Ireland, then zealously at work in his native land, in Cork. His conversion was due to a Quaker, William Martin, the temperance leader of that city. Long had this sturdy Quaker and his gallant band preached the new evangel of abstinence from alcohol; but they felt that though the Catholic masses around them respected them and regarded them kindly, no one but a Catholic of influence and popularity could really give the movement headway among the people. One day while honest "Bill Martin" and Father Mathew were making their morning visitation of a hospital, the constantly-suggested theme of the miseries which drink brought upon the people came uppermost. Mr. Martin, in a burst of passionate grief, suddenly stopped and turned

to his companion, exclaiming: "O Theobald Mathew! Theobald Mathew! what thou couldst do if thou wouldst only take up this work of banishing the fiend that desolates the homes of thy people so!" The young Capuchin seemed as if struck by some mysterious power. He remained silent, walked quietly on till he parted from his Quaker companion and then went home, pondering words which all that day and all through the night seemed still to ring in his ears; "O Theobald Mathew! what thou couldst do if thou wouldst but take up this work." If there was one man in Cork City who pre-eminently had

FATHER MATHEW.

tried every other way of rescuing and uplifting the people, it was he. What had he not done, what had he not tried, and yet did not this drink curse start up at every turn to baffle and defeat his every endeavor? But was not William Martin's scheme a mad and impracticable idea? Was it not already consigned to failure by the good-humored laughter of the city? Could he, indeed, do what his friend believed? For some days Father Mathew considered the whole subject seriously. One morning, as he arose from his knees in his little oratory, he exclaimed aloud: "Here goes in the name of God!" An hour afterward he was in the office of William Martin. "Friend Martin," said he, "I have come to tell you a piece of news. I mean to join your temperance society to-night." The Quaker flung his arms aroung the neck of the young friar, kissed him like a child, and cried out: "Thank God! thank God!" That night at the temperance meeting Father Mathew went forward when signatures to the total abstinence pledge were called for, saying, "Here goes in the name of God." Thus entered Father Mathew on that work with which his name is so memorably associated. Thus began that wonderful moral revolution which was soon to startle the kingdom. The news that the popular young Capuchin had taken up with "the teetotal men" soon spread in Cork. All at once it set people thinking, for Father Mathew had always been especially practical, not visionary, in his schemes and efforts for social improvements and moral reform. Crowds came to hear what he might have to say on the subject. The direction of the work passed gradually into his own hands. The lowest estimate is that one hundred and fifty thousand in Ireland signed the pledge under his eloquent appeals, and thousands more of Irish-Americans did so when later he toured the United States. He brought into the movement many public officials who were not unwilling to identify themselves with a movement that involved at that time a favor to the "Irish vote." It is instructive to consider that a majority of those thus pledged—the drinking places being left all about their path—relapsed into their old habits! It was such sequels to this and the similar Washingtonian movement that compelled thoughtful men to see that the total abstinence movement needs prohibition to guard its flanks against the deadly fire of a relentless foe.

1839. Washingtonian movement started in Baltimore in a Baptist Church.—Seventy-nine prominent physicians of London signed a declaration that the belief that wine, beer or spirit is beneficial for health, and even necessary to those subjected to habitual labor is "altogether erroneous," "an opinion handed down from rude and ignorant times."

1840. Physicians began to study inebriety as a disease.—United Kingdom Total Abstinence Life Association, an insurance company for total abstainers only, organized in England. (Name afterwards changed to "United Kingdom Temperance and General Provident Institution.") (In British companies, where total abstainers and moderate drinkers are classified separately and rebates are divided to each class in proportion as it falls short of the expected mortality, it has been found by a seventy years' test on a large scale, that moderate drink-

ers die about as expected, but total abstainers persist in outliving their appointed time, and get twenty to thirty per cent. rebates. In one company out of 13,000 deaths in 30 years, total abstainers gained 26.9 per cent. on moderate drinkers.)

1841. First Anniversary of the Washingtonian movement; six thousand men marched in street procession in Baltimore. —Martha Washington Society organized. Pledge: "Whereas, the use of all intoxicating drinks has caused, and is causing, incalculable evils to individuals and families, and has a tendency to prostrate all means adapted to the moral, social and eternal happiness of the whole human family; we, the undersigned ladies of the city of New York, feeling ourselves especially called upon not only to refrain from the use of all intoxicating drinks, but by our influence and example, to induce others to do the same, do therefore form ourselves into an association."

1842. The supreme event of this year was the coming to leadership in the total abstinence movement of a great prophet, John B. Gough, the story of whose conversion is one of the classics of temperance history that can not properly be omitted even in the most concise chronology. He was English by birth, born in Kent, England, in 1817; had come to America at twelve years of age. He became a bookbinder and earned a scanty living. In early manhood he was a hard drinker, often intoxicated in merry companies where his talents at singing and story telling with mimicry made him welcome. He got occasional employment as an actor, and won much applause. In 1839 he went to Newburyport, and there married soon after, but neglected his wife for the tavern, and let his business go to ruin. He and his wife were reduced to hunger, rags, and contempt. "I drank," he says, "the whole day, to the complete ruin of my prospects in life. So entirely did I give myself up to the bottle that those of my companions who fancied that they still possessed some claim to respectability gradually withdrew from my company." A year or two later he joined a traveling show as a comic singer, and drifted into Worcester, Massachusetts, where his wife and child died. He tried to stifle his grief in rum, and "soon," he says, "it was whispered from one to another until the whole town became aware of it, that my wife and child were lying dead and that I was drunk!" As he was staggering along the street, half intoxicated, one Sunday evening in the autumn of 1842, some one tapped him on the shoulder. He could scarcely believe his senses when he saw on the stranger's face a kind look for the shabby, trembling drunkard that he was. The stranger was Joel Stratton, a Quaker. He persuaded Gough to go to a temperance meeting and sign the total abstinence pledge. From this time Gough was a new man. He kept the pledge, though it cost him a terrible mental and physical struggle. After attending several temperance meetings at the place where he had reformed, he was invited to tell his experience. In his speech he exhibited such extraordinary power that he sprang with one bound into fame. He was invited to speak in neighboring towns and school-houses. Then invitations began to

JOHN B. GOUGH.

pour in from all parts of Massachusetts and from other New England states. In the first year he spoke three hundred and eighty-six times. Then the temperance leaders invited him to speak in the Broadway Tabernacle of New York. With that speech his fame became national. For many years Gough was a mighty force in the personal, as distinguished from the political, side of the temperance reform? When he had reached his thirty-fourth year he had traveled over seventy-four thousand miles in the temperance cause, and under his fervid appeals more than a hundred and seventy thousand persons had signed the total abstinence pledge. In 1853 he visited England, where he lectured for two years. He returned thither in 1857 for three years' work. From that time until his death in 1886 he continued his work for temperance,

though less actively than during the first seventeen years of his ministry. At his own request the following sentence was cut on his monument:

> I can desire nothing better for this great country than that a barrier high as heaven should be raised between the unpolluted lips of the children and the intoxicating cup, that everywhere men and women should raise strong and determined hands against whatever will defile the body, pollute the mind, or harden the heart against God and His truth.

Sons of Temperance organized Sept. 29 in Baltimore. Pledge is representative of secret temperance orders of this period and is as follows: "I will neither make, buy, sell or use as a beverage any spirituous or malt liquors, wine or cider."—Society to promote abstinence from "strong drink" organized in Holland.—First Total Abstinence Society in Melbourne, Australia, organized.

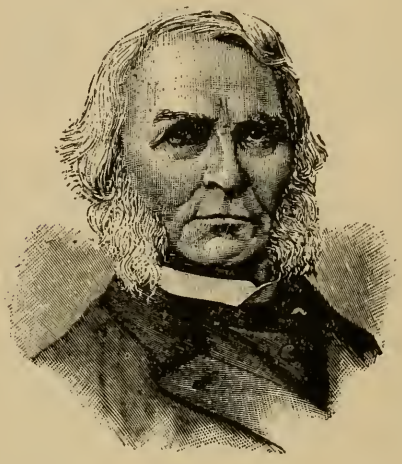
1844. Father Mathew Society organized among the Roman Catholics of Melbourne, Australia.—Hawaiian Total Abstinence Union organized.

1845. General Conference of Methodist Episcopal Church, South, incorporated total abstinence in Discipline, which contains laws of the Church.—"Church of God," urged members to sign pledge of total abstinence.—Templars of Honor and Temperance organized.—Juvenile Sons of Temperance instituted; the first organized temperance work for children in the United States.

PERIOD OF THE ORIGIN AND SPREAD OF STATE PROHIBITION, 1838-1867.

This period of the rapid rise and speedy decline of state prohibition, a "wave" that soon receded, should be carefully studied now that a second, similar "prohibition wave" is flowing through the only section of the country that was unmoved in the former case. The reaction in the first case was primarily due to the failure to elect officers in sympathy with the laws to enforce them, but this might have been remedied had not the battle about slavery before and during the Civil War diverted supreme interest to that issue from 1854 to 1867. See 1862 also on "Beer invasion."

1846. Maine enacted first state-wide prohibition law. Gen. James Appleton had begun definite efforts for such a law in 1837, but from 1839 forward the movement was led by a fighting Quaker, Neal Dow. In 1842 he had secured a prohibition ordinance for Portland, the chief city of Maine, where he lived, but the officers would not enforce it, and the same fate followed the state law of 1846 for which the Legislature itself neglected to provide any enforcement machinery. An improved law in 1847 was vetoed by the Governor. In 1850 the law failed of passage by a tie vote in the Senate. It was to win and become a standard for the world a year later—see 1851. The story of how Neal Dow came



NEAL DOW.

to be a prohibitionist is another of the classics of temperance history that should be inserted here in his own words.

"I was sitting in my home one evening quite late. In answering a knock, I found a lady whom I knew very well as the wife of a government official in this city. He was a periodical drunkard, and on this very night was down town on a spree. His wife wished me to get him home quietly, because if he was drunk next day, he might lose his position. I started out, and found him in the back room of one of the down-town saloons. That was in the days of license in Maine. I said to the keeper in a quiet way, 'I wish you would sell no more liquor to Mr. Blank.' 'Why, Mr. Dow,' he said, 'this is my business; I must supply my customers.' 'That all may be,' I replied, 'but here is the gentleman with a large family depending upon him for support. If he goes to his office to-morrow drunk, he will lose his place. I wish you would sell him no more liquor.' He became somewhat angry; told me that he, too, had a family to support; that he had a license to sell liquor to whomever he pleased; and

that he didn't care to have me meddling in his business. "So then you have a license,' said I, 'and you support your family by destroying that man's. We'll see about this.' I went home thoroughly determined to devote my life thenceforth to suppressing the liquor traffic in the best way possible. The Maine law was born in that rum shop!" (See on 1851.)

Cadets of Temperance organized. Pledge included total abstinence from tobacco and profanity and from all intoxicants, and support of prohibition. At this time there were not less than 5,000,000 teetotalers in the United States, associated in ten thousand total abstinence societies.—London Temperance League and National Temperance Society consolidated as National Temperance League.

1847. U. S. Supreme Court upheld right of states to prohibit liquor selling. The matter had first come to the court in 1845 on liquor dealers' objections (1) to law of 1838 in Massachusetts, forbidding sales of less than fifteen gallons, (2) (3) to local option in new laws of New Hampshire and Rhode Island. The case was a battle of giants, the liquor dealers having retained the two foremost lawyers of that period, Daniel Webster and Rufus Choate. Webster had argued that "the right to import implied the right to sell," and Choate argued that these laws infringed existing national treaties with France. A less known lawyer, Asahel Huntington, defended the state laws. The Court rendered no decision in 1845, but after a rehearing in 1847, prohibition was sustained in the following decision expressed by Chief Justice Taney: "Every state, therefore, may regulate its own internal traffic according to its own judgment, and upon its own views of the interests and well-being of its citizens. I am not aware that these principles have ever been questioned. Although a state is bound to receive and permit the sale by the importer of any article of merchandise which Congress authorizes to be imported, it is not to furnish a market for it, nor to abstain from the passage of any law which it may deem necessary or advisable to guard the health and morals of its citizens, although such law may discourage importation, or diminish the profits of the importer, or lessen the revenue to the general government. And if any state deems internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice and debauchery, I see nothing in the Constitution of the United States to prevent it from regulating and restraining the traffic from prohibiting it altogether, if it thinks proper." (See on 1888.)

Two hundred physicians in London signed declaration: (1) against the use of alcoholic or fermented liquors as beverages; (2) that the most perfect health is compatible with total abstinence from all intoxicating beverages; (3) that persons accustomed to such drinks may discontinue them entirely, either at once or gradually; (4) that total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts would greatly contribute to the health, the prosperity, the morality and the happiness of the human race.—In this year Delaware enacted prohibition law. (Declared unconstitutional by State courts year following.)—Order of Good Samaritans organized this year in U. S. First temperance order to admit negroes. In second year gave women equal rights with men as members.—Sons of Temperance introduced in Canada.

1848. Sons of Temperance at 5th Annual Convention reported 149,372 members.—Presbyterian Assembly approved of abstinence on grounds of Christian expediency (Rom. 14).—Methodist Episcopal Church reaffirmed its rules forbidding the buying or selling or drinking of "spirituous liquors," "unless in cases of extreme necessity." (Wesley's term, "spirituous liquors," is still used in the rules, although wine and beer are now understood to be proscribed by the church, no less than the distilled liquors to which alone the rule really applies.)—The Philadelphia yearly meeting of the Society of Friends declared for abstinence.—The United Brethren forbade members to make, sell or use intoxicating drinks, or to rent buildings for liquor selling or sign petitions for license or act as bondsmen for liquor dealers. (The United Brethren Church, like the Methodist, is really a total abstinence society, every member taking the pledge in joining the church.)—General Synod of the Lutheran Church declared that Christianity is the only basis for substantial and enduring temperance reform, and "heartily approved." New York Temperance Society as "organized on Christian principles."—General Synod of the Moravian Church held at Herrnhut, Saxony, composed of representatives of that faith from all parts of the world, passed resolution urging upon all Moravians entire discontinuance of the sale of intoxicating liquors. Pledge signing crusade begun in Canada.

1849. Father Mathew began tour of the

United States. Agreed with John B. Gough and Mr. Hawkins that liquor traffic should be prohibited.—Wisconsin law of this year required every applicant for liquor license to give bonds to pay for any damage caused by his business either to individuals or to the community.—New Hampshire legislature this year enacted statutory prohibition, a plebiscite of previous year having shown three-fourths of the voters on that side. —Moreton Bay Temperance Society organized in Brisbane, Queensland, Australia.

1851. MAINE ENACTED "MAINE LAW," THE FIRST EFFECTIVE LAW FOR STATE-WIDE PROHIBITION. (See on 1846.) It has ever since been the golden milestone in prohibitory legislation. Neal Dow was elected Mayor of Maine's chief city, Portland, that the enforcement of the law might be in the hands of its friends, and in spite of mobs he made the law immediately effective. Other chief cities selected mayors of similar quality, with similar result. Whenever and wherever proper men have been selected for executives the law has been a power for good, though the law has had no magic to produce results without enforcement.—Independent Order of Good Templars originated in New York State. The order has since spread to all lands. To vote in favor of any license is really as great a violation of the principles of the Order as to use intoxicating liquors as a beverage.

1852. Prohibition laws, similar to "Maine law," enacted in Massachusetts, Rhode Island, Minnesota and Vermont.

1853. General Conference of Free Baptist Church expressed the opinion that "It is the imperative duty of all Christians to give their suffrages only to such men as can be relied upon as the friends of a prohibitory law for the suppression of the liquor traffic."—Michigan enacted prohibition. (Soon repealed.) — Temperance arousement begun in Finland. Pamphlets on misuse of brandy, published and widely distributed.—United Kingdom Alliance organized through the efforts of Nathaniel Card, a Quaker, "for the total and immediate legislative suppression of the traffic in all intoxicating liquors as beverages."—British Parliament passed Forbes-Mackenzie Act, forbidding sale of liquors in public houses on Sundays or between 11 p. m. and 8 a. m., "except to bona fide travelers"—defined by courts as those who have come at least three miles.—Sale of wine and spirits restricted by legislative act of New Brunswick, Canada.

1854. Prohibition enacted by Connecticut (repealed 1872), and by New York State (vetoed by Horatio Seymour, who was himself "vetoed" by the people when he stood for re-election a few months later).—In same year prohibition was submitted to the people in Pennsylvania and lost by only 3,000 votes.—Petition bearing names of fourteen thousand citizens of New South Wales asked Legislatures to enact Maine law.—Imperial order in Austria punishing inebriety when scandalous.

1855. PROHIBITION HIGH TIDE. Prohibitory liquor laws enacted by Michigan, New Hampshire, Delaware, Nebraska, Wisconsin, New York. Massachusetts strengthened its prohibition, North Carolina voted for prohibition in one branch of the Legislature. Other states generally increased prohibitory features of their license laws.—The Presbyterian Assembly thanked God for these victories and noted that religion had in previous year made greatest gains where temperance had gained.—Between 1846 and 1855 sixteen of the thirty-one states had voted prohibition, and these laws were at the end of 1855 in force in all but the last three named: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania,* Delaware, Indiana, Michigan, Iowa, Nebraska, Illinois, Wisconsin, Minnesota. — Local option law enacted in Sweden. It is claimed by many in and out of Sweden that the benefits claimed for the "Gothenburg System," established later, were largely due to local prohibition and total abstinence agitation.—Canadian Parliament passed an Act to prevent the importation, manufacture and sale of intoxicating liquors. (Opponents secured control of Parliament following year, and the law was repealed.)

1856. "Wave" of prohibition began to recede, perhaps in part because this was the year of the first national election in which the issues that led to the Civil War

*From Maine to the Rocky Mountains every Northern State outlawed the bar-room once or more by legislature or plebiscite, or both, between 1845 and 1855, with the single exception of New Jersey, which gave its people local option in 1847 for one year. Pennsylvania's right to be recorded even temporarily in the prohibition column has been challenged, but its law of 1855, prohibiting liquor selling at "restaurants, hotels and places of amusement," allowing sale by the bottle in other places, falls little short of the prohibition laws of to-day, which can not prevent any man from getting a bottle in an "original package," through an express company. The chief result of Prohibition is the abolishing of the bar-room as a loafing, treating resort. (It is significant that in France reformers are most anxious to prohibit drinking at home.)

were at stake. Maine repealed prohibition, Pennsylvania also, though "Sunday closing" part of the law was retained. New York State Court of Appeals voided prohibition as unconstitutional by vote of five to three. Indiana state courts did likewise. (In 1857, Delaware, in 1858, Nebraska, Massachusetts and Rhode Island repealed their prohibitory laws. Connecticut and Michigan followed in the seventies, others later, until of the sixteen named above only Maine remained under prohibition.

Now that a new "wave" has come that promises to sweep into prohibition about all of the States that were not swept in by the former "wave," it would seem timely to *study why the former tide receded, and, if possible, prevent another similar reaction.* There are three reasons, besides the anti-slavery agitation, for the reaction; first, that too much reliance was placed on law, and when prohibition had been won by aid of all opposed to "the American saloon," including many who were not abstainers but hated the "saloon" as a plotting, loafing resort, a nest of bad politics and anarchy, the campaign forces did not follow up the victory, as they should have done, with an anti-alcohol, abstinence campaign. The importation of liquors by many drinkers, encouraging express companies to become retailers of liquors by various devices, discredited the law and disappointed those who in some cases expected too much and were not content with a reasonable reduction. Second, the failure to elect officers in sympathy with the law and brave enough to enforce it.* This was partly due to fear of party defeat, good citizens being divided absurdly on national issues even in local elections. Third, the common propensity in every age to run from "the firing line" whenever the fight grows hot, to "the line of least resistance." The supreme remedy is an adequate campaign of education.)

*Law enforcement devolves, first, upon the mayor; but if he neglects his duty the police department should keep its oath to enforce all laws. If the police also fail, the sheriff, who is responsible for enforcement of law in the whole county, should take it up; or the prosecutor, by whatever name called, or the judge may lead a law enforcement revival by charging grand juries and constables and attorneys to perform their duties or suffer penalty for contempt of court. Or the Governor may order sheriffs and other state officers to enforce neglected laws. If all these public servants fail, the "Sovereign Citizen," whose "court" is every court, may himself, alone or with other citizens, bring offenders to book; and the first offenders that should be dealt with should be the perjured, cowardly officers who draw their salaries and leave it to private citizens to do their work.

1857. Reformed Presbyterian Church ("Covenanters") declared sale or use of intoxicating drinks an offense calling for church discipline, and directed sessions to act accordingly. Victoria Temperance League and Temperance Alliance formed in New South Wales.

1858. Seventh Day Adventist Convention strongly condemned license system. —Scottish Permissive Bill and Temperance Association organized, with a view to securing local option for Scotland.—Irish Temperance League organized.

1859. United Presbyterian Church, in first General Assembly, declared the business of manufacturing and vending intoxicating liquors injurious to the best interests of society and inconsistent with the law of God which says "Thou shalt love thy neighbor as thyself." The practice of renting buildings for such purposes was condemned. (Later, it was a deliverance of the Assembly "that every church member should consider himself pledged by obligations he assumes to total abstinence from all intoxicating liquors as a beverage.")—First Total Abstinence Society in Norway organized.

1860. General Conference of the Methodist Church protected by resolutions against the renting of buildings for the sale of intoxicating drinks, and the practice of selling grain when it is known that it is to be used for the manufacture of such liquors, and urged preachers and members to work for legal prohibition.

1862. Reformed (Dutch) Synod urged that special attention be given to temperance teaching in the Sunday school.—The "spirit ration" was abolished by law in U. S. Navy, and by order of General Geo. B. McClellan in the Army.—While the friends of temperance were absorbed in the Civil War, what is called the "beer invasion" occurred. "Lager beer," a milder drink than the "ardent spirits" and strong British beers, which had been previously the chief objects of attack, was introduced as "a temperance drink which would crowd out the stronger liquors," and was offered for sale, not in hotels only, but especially in what were called "saloons," which were rooms opening on the business streets, easily accessible and attractively furnished with tables, chairs, newspapers and games. They were handy places to meet and discuss war news, and presently became the branch offices of a new type of city government dominated by "peasant liquor sellers" from abroad. The American Temperance Union kept the temperance cause

alive during those war times, but the lines were not advanced—indeed, it was a rear-guard action of slow retreat.—Society of Holland organized.—International Temperance and Prohibition Convention held in London.—"Soldiers' Total Abstinence Association," organized in British India Army (afterwards called the "Army Temperance Association).—United Parliament Temperance Society formed in Canada.

1863. Canadian Temperance Alliance organized.—Local option measure enacted by Dominion Parliament.

1864. Sons and Daughters of Temperance introduced into New South Wales, Australia. — Sir Wilfrid Lawson introduced "Permissive bill," a form of local option, in Parliament, without result.

1865. National Temperance Society and Publication House, New York, organized. It was felt that only by a great campaign of education could the states lost to prohibition be recovered. (For fifteen years this Society, under the Presidency of Hon. Wm. E. Dodge, was the undisputed leader of the temperance forces of the nation.)—The Presbyterian General Assembly declared that the church "should remove from her pale all who are engaged in the manufacture and sale of intoxicating drinks."—"Gothenburg System" introduced in Sweden, a plan that rests on the assumption that intoxicating beverages must be sold, and that the evils resulting from the sale are chiefly due to private ownership and can best be obviated or mitigated by public ownership, under the following rules and customs: "Refusing credit; selling only pure liquors; keeping shops closed at unseasonable hours; keeping food for sale with liquors; encouraging consumption of wines and malt liquors instead of spirits; eliminating the element of personal profit (except guaranteed salaries to managers and bartenders and a guaranteed four per cent. interest to those furnishing the money for the "bolag"); conducting a respectable, orderly place. (Those who desire to get the argument for the Gothenburg plan should write to the Agricultural Department Washington, D. C., for the report of Professor E. R. Gould on the System. The other side, "The Gothenburg System," by W. E. Johnson, can be had for 15 cents, postpaid from publishers of this book.

1866. Women admitted to Sons of Temperance.—Temple of Honor reported 10,530 members.—Irish Sunday Closing Association organized.

1867. Scottish Congregation Ministers' Total Abstinence Society organized.—In the Philadelphia yearly meeting (Society of Friends) the use of tobacco was condemned as creating a thirst for other stimulants.—Sons of Temperance reported a membership of 72,375 in U. S.

1868. General Synod of Lutheran Church committed itself boldly and clearly against the licensed traffic in intoxicants for drinking purposes.—Good Templars order introduced in Great Britain by Joseph Malins.—Australian Temperance Society organized at Perth.

1869. National Prohibition Party organized in United States.

1870. Massachusetts prohibition law "amended" by a majority of one "so as to permit sale of malt liquors and allowing druggists to sell liquors under municipal license. (For four years Massachusetts had been the chief temperance battleground. In 1867 a vigorous attempt to repeal prohibition had been defeated by temperance forces under the lead of Henry Wilson, Robert C. Pitman and Dr. A. A. Miner. In 1868 the law had been repealed and in 1867 had been re-enacted. Then came the half repeal of 1870, described above. In 1871 local option was allowed as to beer—all other intoxicants remaining under prohibition. In 1875 prohibition gave way to license law. Later under local option provisions a majority of the state voted for prohibition year after year.)—Royal Templars of Temperance organized.—New South Wales Political Association for the Suppression of Intemperance.—American Association for the Study and Cure of Inebriety organized. Dr. T. D. Crothers, Sec., Hartford, Conn.)

1871. General Synod of Lutheran Church declared for the education of the public mind upon the elementary truths of temperance by making free and proper use of the platform, the press and the pulpit; also declared for "securing and enforcing such laws as will effectually suppress the evils of intemperance among us."—A declaration was drawn up and signed by three hundred physicians in London, in part as follows: "As it is believed that the inconsiderate prescription of large quantities of alcoholic liquids by medical men for their patients has given rise, in many instances, to the formation of intemperate habits, the undersigned, while unable to abandon the use of alcohol in the treatment of several cases of disease, are yet of the opinion that no practitioner should prescribe it without the sense of grave responsibility. They believe that alcohol in whatever form should

be prescribed with as much care as any powerful drug, and that the directions for its use should be so framed as not to be interpreted as a sanction for excess or necessarily for the continuance of its use when the occasion is past."—Legislature of Victoria, Australia, enacted a law giving power to municipal bodies or to two-thirds of the rate payers of a district to prevent the granting of new licenses. (Amended in 1876 to give this power to majority of voters in a district.)—Act passed in Norway enabling inhabitants of localities to take the trade of intoxicating liquors into their own hands. This is the "samlag," similar to the "bolag" of Sweden.

1872. League of the Cross, a Roman Catholic temperance society, organized in Great Britain. — Reformed Presbyterian Church of Scotland organized a temperance association on the basis of total abstinence. —Catholic Total Abstinence Union of America organized.—Ribbon Club movement started. Pledged abstainers enlisted by Francis Murphy wore a blue ribbon, and others enlisted by Dr. Henry A. Reynolds wore a red ribbon.

1873. Woman's Temperance Crusade began in Hillsboro, Ohio, see p. 55.—Civil damage law enacted in New York by which damages could be collected by a wife or others from a liquor dealer in case an injury was suffered, such as assault or loss or support that could be traced to the influence of drink sold by him. Many such laws were made in this period and sustained and enforced by the courts.—Sons and Daughters of Temperance introduced into New Zealand.—First Protestant Church organized in Western Mexico with members pledged against all intoxicating liquors.—Independent Order of Good Templars introduced in Natal.—London Temperance Hospital founded. The senior physician afterward said: "As a pharmaceutical solvent alcohol has been superseded. A solution of glycerine and water has answered perfectly as a vehicle for every drug that has been required in the form of a tincture. This solution costs about one-fifth as much as the ordinary alcoholic solvent and tinctures thus made give the true effects of the drug unalloyed by the action of an alcoholic vehicle. The glycerine tinctures are efficient and economical, while they are never taken, surreptitiously or otherwise, as intoxicants. Of 16,628 cases treated in this hospital during twenty-six years, alcohol was prescribed in only thirty-one."

1874. Woman's Christian Temperance Union organized in the United States.—Reformed Presbyterian Church joined the increasing company of churches using only unfermented wine at the Lord's Supper.—Unitarian National Conference declared intemperance a mighty foe of civilization, and asked members to do all they could to destroy it.

1875. Bible Temperance Association instituted in Belfast, Ireland, for banishing intoxicating wine from the communion service. Its first name was the "Irish Sacramental Wine Association."—Mutual Life Insurance Co. of New York inserted in the formula for the examination of applicants the question whether or not the applicant used alcoholic liquors.

1876. British Woman's Temperance Association organized.—Dominion Alliance for the Total Suppression of the Liquor Traffic formed at Ottawa.—"Friends of Temperance," organized for whites only in Virginia in 1865, had by 1876 grown to 20,000.—Independent Order of Good Templars introduced in Sierra Leone, Africa.—First Tent of Rechabites established in Natal.

1877. Law and Order League organized in Chicago for the restriction of the liquor traffic and to enforce laws against selling intoxicants to children and youth.—Sunday closing of saloons decreed for Ireland.—The Blue Cross Federation organized in Switzerland to reclaim drunkards.

1878. Order of Good Templars introduced into the Gold Coast Colony, West Africa.—Irish Association for the Prevention of Intemperance organized.—In a great Convention of the Disciples of Christ it was declared by a rising vote that "as intemperance is the deadly foe to all the true interests of man, both in this world and the world to come, we pledge ourselves anew, both as Christians and Christian ministers, to do all in our power, consistent with our circumstances, to banish intemperance from the world."—The Order of the Knights of Labor, in this year of its organization, excluded from membership by constitutional provision saloonkeepers, bartenders and all persons connected in any way with the liquor business.—"Scott Act" passed this year by Parliament of Canada, provided that 25 per cent. of the qualified electors of any county or city might force an election on the question of prohibition of the retail sale of intoxicants, and that prohibition should be declared if a majority so voted.

1879. Sir Wilfrid Lawson, for many years leader in the British Parliament, in this year began his long fight for local option, or "local veto." (Often endorsed by resolution in Parliament and sometimes by the Government, but up to 1909 had resulted in no legislation.)—The General Synod of the Reformed Presbyterian Church condemned all indulgence in the use of tobacco.—Order of Good Templars introduced in Sweden, which became one of its strongholds.—Belgian Association Against the Abuse of Alcoholic Beverages, organized. (Name afterwards changed to Patriotic League Against Intemperance.")—Danish Temperance Society organized.—At Kansas Yearly Meeting of Friends a committee was appointed to co-operate with the State Association in efforts to secure the passage of prohibitory amendment to the constitution.

SIR WILFRID LAWSON.

Period of High License, Constitutional Prohibition and Scientific Temperance Education.

Through this decade and beyond, the Woman's Christian Temperance Union, under the masterful generalship of Miss Frances E. Willard, was the main army of temperance. Some good men were deceived into thinking high license was a temperance "half loaf," but no woman thought a high tax could make wrong more tolerable. It was the W. C. T. U. that bore the brunt of long campaigns for state constitutional prohibition in many states, and for compulsory scientific temperance education in all. The mightiest reasoner of the temperance forces, Dr. Joseph Cook, Boston lecturer, spoke as follows of high license and constitutional prohibition: Against High License. High license is a hindrance to prohibition for these eight reasons:—

1. Because it enlists the covetousness of the taxpayer in the support of the saloon as a source of revenue and of supposed diminution of taxes. We get about $1.60 a head from it, but the direct damage it does cannot be covered by $15 cash from every citizen of the republic, as Senator Blair has shown. The apparent diminution of taxes is only apparent. Nevertheless, such is the cupidity of the average taxpayer that as soon as high license brings a great revenue to the State, he becomes wet powder for prohibition.

2. Because high license gilds the saloon, transforms the gin-hole into the gin-palace, and so gives external respectability to the liquor traffic.

3. Because high license makes the wealthy saloon the low politicians' headquarters, a caucus room, and often a polling place, and so brings elections under the domination of the whiskey rings, and causes the path to political preferment to lead through the gilded gin-mill.

4. Because high license leads in practice to a combination of the gin-mill with the headquarters of the worst vices, especially with those of gambling and prostitution. "Low license," says Herrick Johnson, "asks for your son; high license for your daughter, also."

5. Because high license is a party measure merely, and can be reversed by a change in party majorities, and so stimulates the whiskey syndicates to foster political corruption; while constitutional prohibition, passed by the whole people, could not easily be overturned, and would not, therefore, tempt to political machination and corruption as a merely party measure always does.

6. Because high license is generally approved, and prohibition always opposed, by the whiskey rings.

7. Because while high license may diminish the number of saloons, it is the notorious testimony of the best authorities that it does not diminish the amount of liquor sold nor the extent of drunkenness.

8. Because license in all its forms is contrary to the principles of good government and good morals. It is a permission by the State to certain people for a considera-

tion to manufacture taxes, paupers, drunkards, widows, orphans, criminals, madmen, and lost souls.

FOR CONSTITUTIONAL PROHIBITION: *Would not constitutional prohibition so fail of execution in great and corrupt cities as to be inferior in practical effect to high license?* Constitutional prohibition, once enacted, represents the will of the whole people. It is a measure unencumbered with any partisan issue. High license is usually complicated with partisan contests. Constitutional prohibition, having secured the great majority of votes in a state, would have high moral authority even in corrupt cities. My positions, therefore, are:

(1.) Constitutional prohibition would be partially executed in cities. (2.) It would be increasingly executed. (3.) It might be executed reasonably well by the aid of law and order leagues. (4.) If the municipal state police assists the local police, it might be made as effective as statutory prohibition ever was. (5.) Being the measure of the whole people and not subject to sudden change, constitutional prohibition would discourage new investments of property in the liquor trade and weaken the distillery interest much more than high license could do; for the latter would be a mere party measure and subject to change at the next alteration of party majorities. Under constitutional prohibition a legislature could vote only one way. Combinations of the whiskey rings to corrupt a legislature would, therefore, be discouraged. (6.) Let municipal reform succeed, and the rules of civil service reform be applied to cities, and even in corrupt great towns the will of the people may yet be carried out. (7.) Constitutional prohibition, like statutory, would drive liquor selling into obscure and disreputable quarters in cities. On the contrary, high license gilds the saloon. It converts the gin-hole into the gin-palace. It greatly adds to the respectability of the liquor trade. It thus builds up the power that threatens the home and good government. (8.) All license miseducates the people by making the state a partner in unrighteous gains. It notoriously intrenches the whiskey trade behind the cupidity of taxpayers. All license of the liquor traffic means state permission to a man, for a consideration, to poison his neighbors, and manufacture drunkards, paupers, criminals, taxes, ruined homes, and lost souls.

1880. KANSAS FIRST STATE TO INCORPORATE PROHIBITION INTO ITS STATE CONSTITUTION BY POPULAR VOTE. (Movement for such constitutional prohibition, prompted by legislative fickleness and treachery, became the characteristic movement of this decade.)

A Permanent Committee on Temperance appointed by the Presbyterian Assembly, the first permanent denominational committee on temperance having a paid secretary, the precursor of similar official committees on moral reforms since instituted by the Methodists and Presbyterians of Canada and by the Methodists and others of the United States. Another leading movement of this period was the crusade led by Mrs. Mary H. Hunt, for the W. C. T. U., to introduce COMPULSORY SCIENTIFIC TEMPERANCE EDUCATION IN PUBLIC SCHOOLS OF THE UNITED STATES. (It took twenty-one years, up to 1901, of active campaigning to bring all of the states into line.)—Good Templar Order introduced in Denmark.—Government of Holland began annual grant of $3,000 to Temperance cause.

1881. Scottish Baptist Total Abstinence Society, organized.

1881. NEBRASKA INAUGURATED "HIGH LICENSE," which was the leading movement of this period on the liquor dealers' side. Many good men at first favored it in the hope that the liquor traffic might gradually be wiped out while making it increasingly a means of revenue. This had been tried in vain centuries before, but many thought it a new discovery. In some cases preachers who had fought the liquor traffic found themselves in what might well have been counted suspicious accord with politicians seeking increased political revenue. And taxpayers were delighted to find they could follow the preachers and the politicians' advice at the same time, and also turn their school tax over on the liquor dealers. (After it had been well tried every temperance expert condemned high license as not a step toward prohibition but a bar and bribe to block its way.) —Church Temperance Society (Protestant Episcopal) organized in the United States on double basis, each member to pledge to moderation or abstinence as he chose. Probably the only temperance society in U. S. in 20th century on this British double basis.—The General Assembly of the Cumberland Presbyterian Church ordered "that our people be advised to favor the passage of prohibitory laws, and that they vote for men who will both make and execute such laws."—General Conference of United Brethren in Christ said: "We will not relax our efforts until Constitutional prohibition shall be secured in every state of this great domain."

1882. Victorian Temperance Alliance organized in Victoria, Australia.

1883. High license, originated in Nebraska, spread this year to Missouri. (In a few years had caught in its net, by seeming to increase restriction while surely increasing revenue, Illinois, Minnesota, Pennsylvania and Massachusetts. High license has never decreased the consumption of liquors nor their consequences, but has enlisted the cupidity of taxpayers and officeholders for the continuance of the saloons. From Manitoba to Texas, both inclusive, stretched an almost unbroken belt of "dry" territory in 1909, the only considerable break being the original high license state of Nebraska.)—The General Synod of the Lutheran Church declared against the use of fermented wine in the Lord's Supper. Also against voluntary connection with or abetment of the liquor traffic, such as selling alcoholic liquors for drinking purposes, the renting of buildings for the purpose of carrying on the traffic, the signing of application for licenses, all counted as sufficient ground for church discipline; also said: "We declare that none who thus abet this ruinous traffic are worthy of good standing in our churches. We will continue to protest, to preach and to pray against the rum traffic, and under every favorable opportunity *we will vote as we pray*." Ministers were urged to preach to their congregations on temperance.—W. C. T. U. introduced in Canada.—Scottish Temperance Life Association organized in Edinburgh, an insurance society classifying abstainers separately as better risks.—New South Wales Local Option League organized.—Temperance Society formed in Finland on the double basis of moderation and total abstinence.—Good Templar Order introduced in Germany.

1883. German Society against use of Alcoholic Drinks organized.—Templars of Temperance introduced into United States. —Law enacted in England forbidding the payment of wages in public houses.

1884. Maine put prohibition into State Constitution by vote of the people in the words following, which may be considered representative of the constitutional prohibition which at this period had become the goal of prohibitionists: "The manufacture of intoxicating liquors, not including cider, and the sale and keeping for sale of intoxicating liquors, are and shall be forever prohibited, except, however, that the sale and keeping for sale of such liquors for medicinal and mechanical purposes and the arts, and the sale and keeping for sale of cider may be permitted under such regulations as the legislature may provide. The legislature shall enact laws with suitable penalties for the suppression of the manufacture, sale and keeping for sale of intoxicating liquors, with the exceptions herein specified." (Adopted Sept. 8, 1884, by vote of 70,630 for, 23,658 against; majority for, 46,972.)—On March 2 of this year, the leading newspaper in the United States, the New York Tribune, edited by Hon. Whitelaw Reid, since Ambassador to Great Britain, expressed American public sentiment on the liquor traffic in the following famous editorial:

> "It is impossible to examine any subject connected with the progress, the civilization, the physical well-being, the religious conditions of the masses, without encountering this monstrous evil. It lies at the center of all political and social mischief. It paralyzes beneficent energies in every direction. It neutralizes educational agencies. It silences the voice of religion. It baffles penal reform. It obstructs political reform. It rears aloft a mass of evilly inspired power which, at every salient point, threatens social and national advance, which gives to ignorance and vice greater potency than intelligence and virtue can command; which deprives the poor of the advantages of modern progress; which debauches and degrades millions, brutalizing and soddening them below the plane of healthy savagery, and fills the centers of population with creatures whose conditions almost excuses the immorality which renders them dangerous to their generation."

Declaration made in The Popular Science News, of Boston, that in prohibiting alcoholic beverages the dangerous exceptions for alcohol in medicine and the arts need no longer be made, as science can now provide substitutes of a less dangerous character.—Methodist Protestant Church passed following resolution: "We believe that the most successful way to suppress the traffic in intoxicants is constitutional prohibition." —African Methodist Episcopal Church in U. S. in General Conference unanimously adopted a resolution pledging the Conference "to a continued and unremitting warfare against intemperance and strong drink until its kingdom is destroyed."—The Unitarian Church of the United States called

upon its members to give up the moderate use of strong drink out of compassion for their weaker brethren.—"Church of God" declared the legalized sale of intoxicating drinks a crime against God, home and country, and pronounced "license, whether for municipal or state revenue, wrong in principle and repugnant to reason and religion."—Austrian Society for Checking Inebriety organized.—Woman's Christian Temperance Union introduced in Hawaii.—Victorian Band of Hope Union, Melbourne, Australia, organized.—Local option campaign begun by South Australia Alliance.

1885. National Anti-Nuisance League of the United States did good work for prohibition.—Non-partisan League for the Suppression of the liquor traffic organized in Boston.—Berry's Licensing Reform bill passed in Victoria, Australia, restricting number of saloons.—W. C. T. U. introduced in New Zealand.—Australian General Mutual Life Assurance Society organized. (Another of the many insurance companies that classify abstainers separately from moderate drinkers and find them better risks.)

1886. Blue Ribbon Union organized in Sweden; also National Lodge of Good Templars.—New Zealand Temperance Alliance organized.—W. C. T. U. introduced in Bulgaria and China. (Intoxicating drinks being very little used in China, there were very few active temperance societies there down to 1907, but efforts to introduce beer in place of outlawed opium now call for a vigorous temperance campaign there.)

1887. THE SUPREME EVENT OF THIS YEAR WAS A DECISION OF THE U. S. SUPREME COURT IN WHAT ARE CALLED THE KANSAS CASES, ON THE QUESTION OF COMPENSATION. One of the cases was listed as "Mugler versus Kansas," and $10,000 was paid Senator George G. Vest to argue for compensation to the brewer whose business had been destroyed by prohibition. In the other case, Kansas versus Ziebold, Hon. Joseph H. Choate was paid $6,000 to urge a similar claim. The decision of the Court, expressed through Justice Harlan, was in part as follows (123 U. S. Reports, p. 623): "We cannot shut out of view the fact, within the knowledge of all, that the public health, the public morals and the public safety may be endangered by the general use of intoxicating drinks; nor the fact, established by statistics accessible to every one, that the disorder, pauperism and crime prevalent in the country are in some degree at least traceable to this evil. . . . The exercise of the police power by the destruction of property which is itself a public nuisance, or the prohibition of its use in a particular way, whereby its value becomes depreciated, is very different from taking property for public use, or from depriving a person of property without due process of law. In the one case, a nuisance only is abated; in the other, an unoffending property is taken away from an innocent owner."—Temperance Society organized in Russia.—"Abstinent Club" organized at Zurich, Switzerland.—State control of liquor traffic inaugurated in Switzerland.—Boys' Temperance Society organized in Bulgaria.—Native Races and the Liquor Traffic United Committee organized in England by missionary and temperance leaders.—W. C. T. U. introduced in Siam, Straits Settlements, Cape Colony.

1888. In Great Britain, Hon. W. S. Caine, M. P., a temperance leader for many years, returning from India where he had investigated the baneful extension of the British liquor traffic among the natives, organized in London, to combat this wrong, the Anglo-Indian Temperance Association. (In 1909 located at 36 Iveley Road, Clapham, S. W.)—W. C. T. U. introduced in Madagascar, France, Denmark.

1889. United States Supreme Court gave decision against Mississippi State lottery, that was seen to bear strongly in principle on liquor traffic (101 U. S. Reports, p. 815): "No legislature can bargain away the public health or the public morals. The people themselves cannot do it, much less their servants."—W. C. T. U. introduced in Chili, Natal, Orange River Colony, Sierra Leone.—Total Abstinence Society organized in Austria.

1890. QUARTERLY TEMPERANCE LESSONS MADE A PART OF THE INTERNATIONAL SUNDAY SCHOOL LESSON SYSTEM, see p. 5.—First action taken toward the expulsion of the white man's rum from the uncivilized races. The reform and missionary societies of Great Britain, united in a Native Races Committee, induced the British Government to prepare a paragraph for the treaty drawn by the Brussels Conference of 1890, in which seventeen nations were represented, prohibiting for "moral and material" reasons, the sale of spirituous liquors to the natives of the Congo State. (See book "Intoxicating Drinks and Drugs.")—W. C. T. U. introduced in Korea, Bahamas, Newfoundland.—First Total Abstinence Society in Russia, organized by Count Leo Tolstoy.—International Union

for Combating the Use of Alcohol organized at Zurich.—"Humanitas," students' organization for total abstinence, organized. (Since called "Helvetia Swiss Middle School Total Abstinence Society.")

1891. W. C. T. U. introduced in Egypt, Maderia, Spain, Italy, Greece, Transvaal, S. Africa, Greece, Australasia. (The colonies of Australia organized separately in 1885, and federated in 1891.)—Licensed Victuallers' Act in South Australia, granting local option as to new licenses, and the reduction of the number of licenses already granted. For licenses revoked publicans were granted a compensation to be fixed by arbitration and paid out of Government funds, the last provision to expire in 1906.—Local option bill for Wales passed by House of Commons.—American Medical Temperance Association organized.

1892. W. C. T. U. organized in Brazil and other states of South America and in Norway and Jamaica.—Swiss Patriotic League Against Alcoholism organized.—Netherlands Total Abstinence Society organized.—Government ordinance passed establishing scientific temperance teaching in all the Canadian schools.—Anti-Alcoholic League formed in Switzerland for scientific instruction among the educated classes.—Lectures given in all the prisons of Finland on the bad effects of alcohol.—Local option bill passed by Legislative Council in Natal.—Provincial Plebiscite in Manitoba resulted in a majority for prohibition. (But government gave no adequate legislation in consequence. The same sequel followed in other Canadian plebiscites.)

1893. Alcoholic liquors sale control act passed in New Zealand.—W. C. T. U. introduced in Netherlands.—American Anti-Saloon League organized in United States at Oberlin.—Provincial Plebiscite in Prince Edward Island, 7,254 majority for prohibition.—Local option law passed in New Zealand providing that at every third year each elector may vote for any of the following propositions: "I vote that the number of publicans' licenses continue as at present." "I vote that the number of publicans licenses be reduced." "I vote that no publican's licenses be granted." (Similar laws are in force in Australia, but in all these cases a three-fourths majority is required, and as reduction and prohibition divide the temperance vote, such a majority is very difficult to get.—In the United States a majority vote is found sufficient.)—Gothenburg System introduced into Finland.—"Committee of Fifty" appointed by Century Magazine, including millionaires and college presidents, to make thorough investigation of the temperance question, with $30,000.00 to spend. Committee has published several books, valuable but extremely conservative. In "Economic Aspects of the Liquor Problem," they arrived at certain conclusions concerning the results of drink in poverty, pauperism and crime. These statistics may be looked upon as giving the irreducible minimum of these items, it being the avowed policy of the committee's investigators to attribute no evil result to drink that could by any possibility be otherwise explained. Upon that basis *the committee attributed 24 per cent. of poverty, 37 per cent. of pauperism and 49.95 per cent. of crime to drink.* —British Opium Commission investigating that curse in India, very much prejudiced and hampered by the revenue feature, see Rountree's "Imperial Drug Trade."—In triennial convention of the International Sunday School Association at St. Louis, Lesson Committee asked to be released from rule requiring four temperance lessons a year. The convention, on motion of W. F. Crafts, reaffirmed rule. (A like action, under same leader, was taken three years later at Boston.)

1894. RAILROADS IN THE UNITED STATES BEGINNING TO REQUIRE TOTAL ABSTINENCE OF EMPLOYEES.

Provincial plebiscite in Ontario, 81,769 majority for prohibition.—Provincial plebiscite in Nova Scotia, 1,769 majority for prohibition.—Red Cross Hospital erected in New York City through efforts of Wm. T. Wardwell. Alcohol not used in any form.—W. C. T. U. introduced in Mexico.

1895. W. C. T. U. introduced in Finland.—French Anti-Alcohol Union formed, including eight hundred societies. GERMAN SOCIETY OF ABSTAINING PHYSICIANS FORMED, THROUGH WHOSE EFFORTS, LARGELY, HAVE COME THE REMARKABLE SERIES OF HARMFULNESS OF EVEN AN OCCASIONAL GLASS OF BEER OR WINE, see p. 75.—Local Option law passed in Queensland, Australia. Two-thirds of the voters of a locality may prohibit the sale of liquor, except in clubs, and a majority may reduce the number of bars to a certain maximum.—Large gatherings of W. C. T. U. in Washington and London showed by the great petition to all governments for prohibition, and by reports from all lands, that the nations of the old world were increasingly, though slowly, recognizing their need of

total abstinence and prohibition.—French Association for the advancement of science this year raised note of warning against increasing evils of "alcoholism" in that country.—Russia recognized evils of the liquor traffic by a law to make it gradually a government monopoly.

PERIOD OF LOCAL PROHIBITION BY LOCAL OPTION.

From 1896 to 1906, by mending license laws so as to allow local option, a large part of the lost prohibition territory was recovered, chiefly in small cities and rural districts—Massachusetts and Ohio (the latter under Anti-Saloon leadership) leading in these local "no license" movements.

1896. Kentucky, chief whiskey state, enacted local option (Bourbon County itself went "dry," for local and retail sales.)—Stainless Flag movement inaugurated by Anti-Saloon League of California. Sunday before 4th of July each year, to be observed all over United States as "Stainless Flag Sunday." Flag to be made stainless by substitution of prohibition for license laws in all states.—British Privy Council decided that "the entire prohibition of the manufacture, sale and importation of liquor is within the competence of the Dominion Parliament of Canada, and in its competence alone." A serious prohibition of prohibition in provincial legislatures.—The Voice, leading temperance paper, published a symposium of forty-nine American railroads as to their rules on drinking of employees. Of these twenty required total abstinence of employees, on or off duty; two declared that they would not employ a man who drank if they were aware of the fact; nineteen gave preference to teetotalers in promotion; thirty absolutely forbade the frequenting of saloons under penalty of dismissal.—International Reform Bureau, devoted to promotion of all moral reforms in all lands, incorporated in Washington, D. C., by W. F. Crafts, J. G. Butler, F. D. Power, and others.—W. C. T. U. introduced in Germany, Iceland, Belgium, Ireland, Turkey, Panama, Sweden.

1897. New Anti-Opium law in Japan. (Japan had for a long period prohibited opium selling, but saw in China's plight reason for making a stronger law). Important article in new law is the following: "Opium shall be sold by the Government in sealed cases and only for medicinal purposes."—W. C. T. U. introduced in Syria and Armenia.

1898. Russian Government appointed commission for study of alcoholism, which advised "the absolute suppression in the Russian Army of the spirit ration, both in peace and war."—Prohibition plebiscite throughout Canada; 278,380 for, 264,693 against prohibition. (No adequate legislation resulted. It was the old story of politicians thwarting moral mandate of the people as often in U. S.) —W. C. T. U. introduced in Ceylon and Syria.

PERIOD OF CRUSADE AGAINST OPIUM AND LIQUORS IN MISSION FIELDS. Although action in this line dates back to Congo prohibition in 1890, the crusade was not vigorously undertaken until news of second Brussels Conference, of 1899, reached the United States, just in time to connect with a World's Conference of Missions in New York City, 1900, to whose attention it was brought by ex-missionaries Misses Mary and Margaret W. Leitch in co-operation with the International Reform Bureau.

1899. Second Brussels Conference of Seventeen Nations met to consider liquors in Africa. An attempt was made (afterwards shown to be of little effect) to keep the liquors away from the savages by raising the tax to a point theoretically prohibitive—seventy francs per hectoliter.—Secretary of the Navy Hon. John D. Long prohibited beer-selling "canteens" in U. S. ships, naval stations and navy yards.—Later in same year Congress enacted Johnson-Hansbrough anti-canteen amendment, drawn by International Reform Bureau, as follows: "No officer or private soldier shall be detailed to sell intoxicating drinks, as a bartender or otherwise, in any post exchange or canteen, nor shall any other person be required or allowed to sell such liquors in any encampment or fort, or on any premises used for military purposes by the United States." This law having been partially nullified by Attorney General's interpretation, another anti-canteen law, drawn by Anti-Saloon League, was passed in 1901, with active aid of the Reform Bureau and W. C. T. U.)—W. C. T. U. introduced in Bermuda and British Honduras.

1900. Active crusade begun by the International Reform Bureau against sale of intoxicants and opium to uncivilized people. —W. C. T. U. introduced in Porto Rico and West Indies.—Order from Minister of War to French Army: "I have decided to forbid absolutely the sale of alcohol or any other liquor of which alcohol is the base, or any of those preparations known as tonics, this prohibition to extend to all canteens both in the barracks and on the

exercise grounds. (Permitted drinks, supposed to contain no alcohol, were named, including wine and beer, cider, tea, coffee, milk and chocolate.)

1901. Resolution (drawn by International Reform Bureau) passed U. S. Senate on Jan. 4, as its first act in 20th Christian Century: "Resolved, That in the opinion of this body the time has come when the principle, twice affirmed in international treaties for Central Africa, that native races should be protected against the destructive traffic in intoxicants, should be extended to all uncivilized peoples by the enactment of such laws and the making of such treaties as will effectually prohibit the sale by the signatory powers to aboriginal tribes and uncivilized races of opium and intoxicating beverages."—Japan enacted law forbidding sale of tobacco to boys and girls under twenty years and to all students up to secondary (academic) schools, inclusive. Law was prompted by published reports that majority of American militia could not pass physical examination for Spanish war enlistment on account of "tobacco heart." Law was drawn by Hon. Sho Nemoto.—Liquor selling in Tutuila, Samoa, suppressed by U. S. Navy Department.—Hearing before U. S. State Department (Hon. John Hay, Secretary of State, acting for President Theodore Roosevelt) on proposal that above resolution be sent officially to other civilized nations. As result, British Government was asked (in vain) to join us in initiating proposed treaty. (Proposal was seconded by Premier Deakin of Australia and by public meetings in Canada, but failed.)—New Zealand prohibited importation of opium, also South Africa.—W. C. T. U. introduced in Cuba.

1902. Thirty-three missionary societies, representing nearly all U. S. Protestant evangelical churches, united in a petition that the United States Government would use its good offices with the British Government to secure a release of China from forced toleration of the opium traffic. (Commercial bodies also supported proposal in Baltimore, Jacksonville, Washington, Pittsburg, Rochester and New York City.)—Prohibition repealed in Vermont and about the same time in New Hampshire.—U. S. Congress passed law, drawn by International Reform Bureau, prohibiting American traders to sell intoxicating liquors, opium or firearms in Pacific islands having no civilized government. (Law was especially desired by Dr. John G. Paton of New Hebrides.)—Law passed by Parliament in England forbidding the sale of intoxicating liquor to children under fourteen years of age for consumption either on or off the premises, excepting in corked or sealed bottles of not less than a pint; and also forbidding the employment of such children by parents or other persons to purchase liquors.

1903. Philippine Government forbidden by cablegram of President Roosevelt to establish an opium monopoly. (This action secured by efforts of Chinese Board of Trade and Missionary Union in Manila, and the International Reform Bureau in the United States.)—U. S. Congress passed law, drawn by International Reform Bureau, forbidding sale of liquor in immigrant stations—extended to National Capitol.

1904. Opium Committee of Philippine Government sent to investigate the opium laws of Asia, reported that revenue and real restriction were never found together. —Australia and South Africa prohibited importation of opium.—First All-India Temperance Conference.—Holland enacted liquor law providing that in cities and parishes a license can be issued for each 250 of the population; in cities with 10,000 to 50,000 one for each 300; and in larger cities not more than one for each 500 of the population. No buildings that belong to provincial, city, or parish governments can be used for liquor trade. It is prohibited to sell liquors to minors, to intoxicated persons, to soldiers in uniform; barmaids also barred.

1905. Law enacted by U. S. Congress, prohibiting in Philippines sale of opium except as medicine, to take effect in case of Filipinos at once and in case of Chinamen after three years.—Maine, ever leading the temperance movement, enacted this year Sturgis law following—a model for other states—to compel executive officers to execute laws on morals and especially as to liquor selling: "Sheriffs and their deputies and county attorneys shall diligently and faithfully inquire into all violations of law, within their respective counties, and institute proceedings in case of violations or supposed violations of law, and particularly the law against illegal sale of intoxicating liquors, and the keeping of drinking houses and tippling shops, gambling houses or places and houses of ill-fame, either by promptly entering a complaint before a magistrate and executing the warrants issued thereon, or by furnishing the county attorney promptly and without delay, with

the names of alleged offenders, and of the witnesses. Any sheriff, deputy sheriff or county attorney, who shall willfully or corruptly refuse or neglect to perform any of the duties required by this section, shall be punished by fine not exceeding one thousand dollars or by imprisonment not exceeding one year." A few days later another law provided that the Governor should appoint three Commissioners, with an office in state capitol, to enforce the laws under the following provisions: "2. Said commissioners shall be known as enforcement commissioners and with the advice and under the direction of the Governor shall have, and are hereby authorized to exercise in any part of the state, all the common law and statutory powers of sheriffs in their respective counties in the enforcement of the law against the manufacture and sale of intoxicating liquors. 3. Said commission shall appoint such number of deputy enforcement commissioners as in its judgment may be necessary, who shall have the same powers as are given said commissioners under the preceding section."

1906. British Parliament on May 30 requested the Government to "Bring Indo-China opium trade to a speedy close."—Congress passed Humphries Act (drawn by International Reform Bureau), requiring International Revenue collectors to furnish copies of federal liquor tax receipts when asked for, the purpose being to prove persons whose record is asked are selling liquors in violation of law.—W. C. T. U. introduced in Liberia and Fiji.

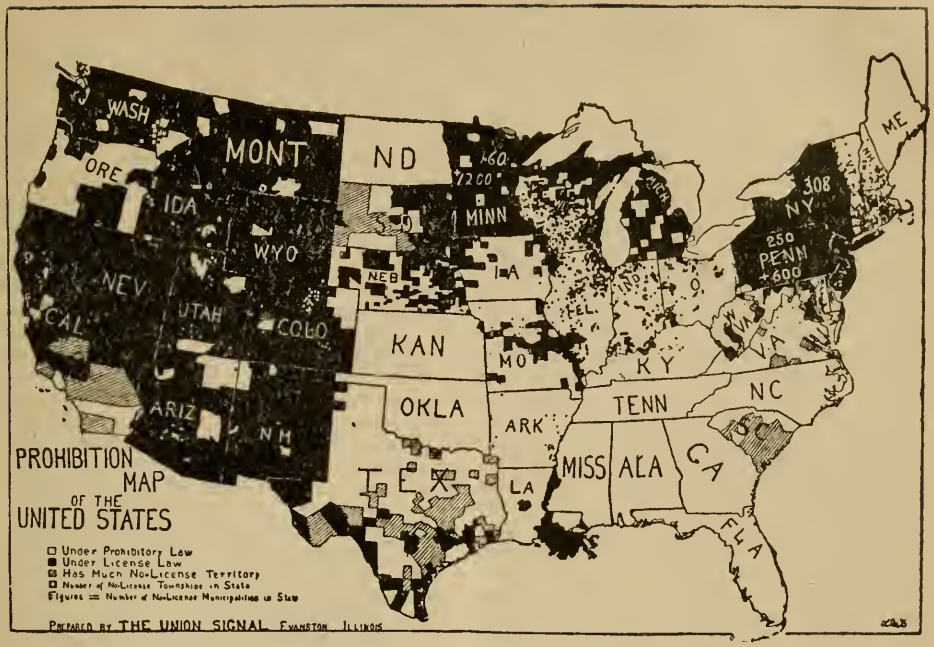
Period of Revival of State-Wide Prohibition.

1907. Georgia enacted state-wide prohibition and started "wave" that swept six states into prohibition in three years. The other states that came in same year were Oklahoma (constitutional) and Alabama (statutory). [The next year Mississippi (statutory) and North Carolina (constitutional) followed, and in 1909 Tennessee (statutory). Oklahoma law went into effect in 1907, Georgia in 1908, all the others in 1909, during which year Florida Legislature submitted a prohibition amendment to the people to be voted on in Nov., 1910. Two other parts of the "wave of reform" were, the spread of local prohibition in the Northern States and the increase of law enforcement in all sections of the country. It was estimated that in 1908 forty millions, in a total of ninety millions U. S. population, were living under some form of prohibition.]—Illinois legislature passed law providing for improved local option.

South Carolina Repealed State Dispensary Law (Government ownership plan, similar to Gothenburg System) and adopted local option.—Texas enacted a tax of $5,000 for any express company or public carrier shipping C. O. D. liquors into "dry" territory of that state.

1908. High tide again in prohibitory legislation.—Seven prohibition states; twelve more where it seemed to be near; and eight where it was expected in two or three years. Seventy prohibition cities in seventeen states, largest of which were: Atlanta, Ga., Worcester, Mass., Birmingham, Ala., Kansas City, Kans., Cambridge, Mass.—all these above 90,000 population.—U. S. Congress by conditioned appropriations continued exclusion of beer-selling canteens from public homes for old soldiers. —National Council called in Hungary to deal with drink traffic.—Committee of Russian Duma recommended local prohibition for Russia.

1909. Congress International Commission on Opium met at Shanghai, see p. 86.—U. S. Senate, that nation might go with clean hands, prohibited opium importation, except for medicines, and put enforcement properly in charge of Department of Agriculture, whose Bureau of Chemistry is equipped for that work; but House Ways and Means Committee transferred it to Treasury, which was thought to be neither an effective or final assignment.—Tennessee joined prohibition column and Florida submitted constitutional amendment, see on 1907.—Great gains of "dry" territory early in year in Massachusetts, Ohio, Indiana and elsewhere. Less favorable results later in the year seemed to sound a note of warning and a call for more educational work to hold victories won and open the way for others. Another warning against neglecting related auxiliary reforms came from the legalizing of Sunday base ball in Indiana this year in the very midst of such a temperance revival as put Indiana at the head of the local option states. It was carried by one vote over Governor Marshall's veto.—In New York Legislature twenty-one bills calling for further relaxation of Sunday laws, already too lax; and eighteen similar bills in similar case in Massachusetts sounded a loud alarm call for the defense of the imperiled Sabbath as the water supply of the reform army. No strenuous moral reform can win except through those who drink deep every week at the divine fountain of life.



PROHIBITION MAP OF UNITED STATES IN 1909.

"NO LICENSE" TESTED IN LARGEST CITY THAT HAS VOTED ITSELF "DRY"

(Worcester, Mass., a City of 130,000 *Population Voted Itself "Dry" Dec.* 1907, *and Again a Year Later.)*

These statistics are for the full year of No-License, from May 1, 1908, to May 1, 1909, compared with the twelve months immediately preceding.

The police records show that the arrests for drunkenness numbered 3,924 for the License year and 1,843, less than half, for the No-License year. Arrests for assault and battery were: License 382, No-License 263; larceny, License 343, No-License 255; neglect and non-support, License 112, No-License 87; disturbing the peace, License 210, No-License 109.

At the city hospital, 274 alcoholic patients were treated during the License year and 144 during the No-License year. According to the Board of Health records, the deaths from alcoholism in the entire city were 30 under License and 6 under No-License, and 2 of these 6 died early in May, 1908—immediately after the license regime.

Deaths from all causes during the license year were 2,560, while the total fell last year, under No-License, to 2,120, a decrease of seventeen per cent.

A large number of saloons in the city remained open for several months after the No-License regime began, under the pretense of selling "soft drinks." Many of these were reported to be selling hard liquors on the sly, and the police successfully raided several of them. One saloonkeeper was sentenced to jail for three months, and was obliged to serve out his term, and soon after that incident the saloons, still remaining open, began to close up. After the voters of Worcester decided a second time for No-License the doors of the old saloons closed up rapidly and about a half dozen are all that remain open to-day. Uno beer (one per cent. alcohol) and "soft drinks" are dispensed.

With the advent of the second year of

No-License, there was but one druggist's license granted and that went to a store which had made the smallest number of sales during the first year. The proprietor refused to accept the license.

Worcester is pre-eminently an industrial city and the effect of No-License upon the workingmen is consequently of first importance. The manufacturers, with very few exceptions came out strongly for No-License at the second municipal election, claiming publicly that the absence of the saloon had meant money in their pockets through better workmanship and less trouble with drunken employees. Letters were sent out to the leading business men of the city requesting an opinion of the effects of No-License as they had seen it. Of the replies 107 were in favor of continuance of the "Dry" policy, 24 were non-committal and 14 were opposed to No-License.

Clinton S. Marshall, general manager of the local plant of the American steel and Wire Co., the largest industrial plant in the city, employing from 5,000 to 6,000 men said: "For the first six months of the No-License year there was a big difference in our shops. The men were sober and there were very few discharges for drunkenness. I do not know of any. But for the last six months we have been troubled by the presence of a number of places near our factories selling liquor on the sly, and I fail to see any great difference from License times. I do not believe this condition is permanent, and hope to see the illegal sales stopped. I believe that a continuance of the No-License policy will be best for us."

George F. Hutchins, general superintendent of the Crompton & Knowles Loom Works, the second largest industry and employing about 2,500 men, said: "After a full year's trial, I am convinced that the men in our shops are decidedly better off under No-License."

Frank E. Stimpson, a prominent employee of the same company, said: "I know that the number of discharges for drunkenness were far less numerous this year than formerly. I can recall several cases where men were discharged and hired over again for another trial several times within a single year. Of course, these men I have in mind have not been with us this year, but it is a noteworthy fact that we have not been troubled with that kind of help."

Walter M. Spaulding, vice-president and secretary of the Graton & Knight Mfg. Co., the third largest industry in the city, employing 2,000 men, said: "The difference in our shop during No-License year has been very marked. While we always followed the policy of discharging men when they reported for work under the influence of liquor and never had any serious trouble from intemperance, we have been obliged to discharge but very few men during the past year. About six months ago, half way through the No-License year, our men organized a $1 club, entirely of their own volition. Electing a treasurer, they began to save their earnings and the fund soon grew to such proportions that they asked the company to act as treasurer. This we do, now paying interest on the deposits. The fund now totals over $3,000 and among the depositors are many men who were always destitute in years when the saloons were open. No-License has been profitable."

George I. Alden, of the Norton Co., at Greendale, employing 1,000 men, said: "We have always believed in No-License and have seen to it that no licenses were granted in Greendale or our section of the city when the city was under License. We have no trouble with our men on account of drunkenness because there are no saloons anywhere near us. If the city goes License again, we will fight to keep the saloons out of this section of the city just as we have in the past."

Merchants of the city generally are reticent and little has been heard from them, one way or another. Advocates of License claim that the retail stores have lost some business because men from the surrounding towns took their trade to places where a glass of beer was procurable. Supporters of No-License, on the other hand, claim that the loss of business was due entirely to the general financial depression.

The grocers and provision dealers in the city, at their meeting last Fall, while the municipal campaign was on, voted to support the No-License cause, issuing a public statement to the effect that their business was practically equal to that of the previous year, despite the depression, and that the bills of the working people were being paid more promptly than ever before. The grocers express the belief that the poor man has brought home his week's wages and allowed the house wife to buy food and clothing. The small grocers throughout the city say that their books prove that No-License has been a decided benefit to them. The larger markets, however, claim to have lost quite heavily in the restaurant and saloon trade.

WHAT EMINENT MEN SAY OF DRINK

(Scientific Men, 6; Bible, 207.)

JOHN ADAMS, 62.

LORD ACTON, Supreme Judge of Rome: "Nearly all the crimes of Rome originate in wine."

DR. C. F. AKED, 60.

JUDGE S. R. ARTMAN, '95, 144.

LORD BACON: "Wine is the most powerful of agents for exciting and inflaming the passions." (See also 62.)

GEORGE W. BAIN: "While you have the drink you have the drunkard."

SIR CHARLES BERESFORD, 14.

SIR HENRY CAMPBELL-BANNERMAN: "Good laws may not always make good people, but good people always ought to make good laws. The man who upholds the liquor shop must be a little lower than the liquor shop, or he could not do it. I believe that Temperance is the real keystone, or almost the cornerstone, of the edifice of the prosperity of this country."

SIR THOMAS BARLOW, 157.

DR. SAMUEL ZANE BATTEN, 110.

EX-SENATOR HENRY W. BLAIR, 2, 24, 86, 117.

BISMARCK: "Drink stupefies and besots."

GEN. WM. BOOTH, of Salvation Army: "Nine-tenths of our poverty, squalor, vice and crime spring from this poisonous tap-root. Society, by its habits, customs and laws, has greased the slope down which these poor creatures slide to perdition."

CHIEF JUSTICE BOVILL: "Nine-tenths of the cases to be tried are caused by drink."

JOHN BRIGHT: "Drink is the great obstacle to the diffusion of education."

LORD BROUGHAM: "Drink is the mother of want and the nurse of crime."

PHILLIPS BROOKS: "If we could sweep intemperance out of the country there would hardly be poverty enough left to give healthy exercise to the charitable impulses."

SIR EDWARD BULWER-LYTTON, 89.

LUTHER BURBANK, 155.

JOHN BURNS, 15, 84.

WM JENNINGS BRYAN: "Let the ambitious young man understand that he is in duty bound to discard everything which in the least weakens his strength, and under obligation to do everything that in any degree increases his power to do good. Good habits, therefore, are always important, and may become vitally so. He can well afford to leave liquor to those who desire to tickle the throat or to please the appetite; it will be no help to him in his effort to advance the welfare of his fellows. He can even afford to put into books what others put into tobacco. The volumes purchased will adorn his shelves for a lifetime, while smoke from a cigar is soon lost to sight forever. He does not need to swear; logic is more convincing than oaths."

ANDREW CARNEGIE, 102, 149, 155, 193.

HON. JOSEPH CHAMBERLAIN: "No statistics are needed to show our people that temperance reform lies at the bottom of political, social and moral progress of England. Drink is the curse of the country; it ruins the fortunes, it injures the health, it destroys the lives of one out of every twenty of our population. If I could destroy tomorrow the desire for strong drink in the people of England what changes should we see! We should see our taxes reduced by millions sterling; we should see our jails and workhouses empty; we should see more lives saved in twelve months than are consumed in a century of bitter and savage war."

LORD CHESTERFIELD, 62.

DR. ADAM CLARK: "If you swallow strong drink down, the devil will swallow you down."

FATHER J. M. CLEARY, 124.

H. J. COGGESHALL, 162.

CHIEF JUSTICE COLERIDGE, Court of King's Bench: "Nine-tenths of all the criminals that come before the court are made criminals by the saloon. If we could make

England sober, we could shut up nine-tenths of her prisons."

JOSEPH COOK: "The apple of the eye of the temperance reform is the fact that the liquor traffic, like the slave trade or piracy, cannot be mended, and therefore must be actually ended. The average citizen does not as yet believe this. If we are to judge by political platforms, our great historic parties do not believe it. They think the liquor traffic can be mended by license, high or low, by taxation, state partnerships, or something short of prohibition. It is an evil with which experience has proved that there can be no successful compromises. See also pp. 4, 63, 163, 243.

SIR ASTLEY COOPER: "I consider all intoxicating spirits bad spirits."

COWPER, 62.

DR. R. T. DAVIDSON, late Archbishop of Canterbury: "I am myself a total abstainer, because I believe it is the best and most effective mode of bringing about sobriety in the community."

MRS. E. S. DAVIS, 4, 37.

DEMOSTHENES: "To drink well is a property meet for a sponge, but not for a man."

NEAL DOW, 114, 180, 237, 239.

A. E. DUNNING, 126.

THOMAS A. EDISON, 93.

PRESIDENT C. W. ELIOT, 134, 188.

EPICTETUS: "Choose rather to punish your appetites than to be punished by them."

JUDGE ERSKINE: "Ninety-nine crimes out of every hundred are caused by drinking."

FIELDING, 62.

BENJAMIN FRANKLIN: "Some of the domestic evils of drunkenness are, houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals or manners."

W. M. FERGUSON, 68.

SENATOR J. H. GALLINGER, 121.

CARDINAL GIBBONS: "The great curse of the laboring man is intemperance. It has brought more desolation to the wage-earner than strikes or war or sickness or death. It is a more unrelenting tyrant than the grasping monopolist. It has caused little children to be hungry and cold, to grow up among evil associations, to be reared without the knowledge of God. It has broken up more homes and wrecked more lives than any other cause on the face of the earth."

JOHN B. GOUGH: "Drink will degrade, imbrute and damn everything that is noble, bright, glorious and godlike in a human being. There is nothing drink will not do that is vile, dastardly and sneaking. I expect to my dying day to fight the drink with every lawful weapon."

GLADSTONE: "The ravages of drink are greater than those of war, pestilence and famine combined." (See also p. 115.)

GOLDSMITH, 62.

JOHN B. GOUGH, 236, 239.

HORACE GREELEY: "To sell drink for a livelihood is bad enough, but for a whole community to share the responsibility and guilt of such a traffic seems a worse bargain than that of Eve and Judas. What temperance men demand is not regulation of the liquor traffic, but its destruction; not that its evils be circumscribed or veiled, but that they be, to the extent of the State's ability, utterly eradicated." (See also 53, 54.)

GOV. F. S. HANLEY, 60.

EX-PRESIDENT BENJAMIN HARRISON, in address as honorary Chairman Ecumenical Missionary Conference, 1900: "Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices. The great nations have combined to suppress the slave trade. Is it too much to ask that they shall combine to prevent the sale of spirits to men who less than our children have acquired the habits of self-restraint? If we must have 'consumers' let us give them an innocent diet."

JUSTICE HAWKINS: "The man who tries to drown his sorrows in liquor will find they can swim. The Church that is not making war on the liquor traffic is not true to Jesus Christ. The chains of habit are often too small to be felt until they are too large to be broken. Ninety per cent. of the crime of the country is to be traced directly to drink."

ROWLAND HILL, 62.

HOMER, 30, 51.

DR. H. R. HOPKINS, 21, 22.

Clinton N. Howard, 2.

Mrs. Mary H. Hunt, 2, 244.

Victor Hugo: "The traffic is a thing that destroys. It is a stone of ruin, a flame of war, a beast of prey, a scourge."

Archbishop Ireland: "We have seen there is no hope of improving, in any shape or form, the liquor traffic. There is nothing now to be done but to wipe it out completely." . . . "The great cause of social crime is drink. The great cause of poverty is drink. When I hear of a family broken up and ask the cause—drink. If I go to the gallows and ask its victim the cause, the answer—drink. Then I ask myself in perfect wonderment, Why do not men put a stop to this thing?" (See also p. 132.)

President Thomas Jefferson: "The habit of intemperance by men in office has occasioned more injury to the public and more trouble to me than all other causes; and were I to commence my administration again, the first question I would ask respecting a candidate for office, would be, 'Does he use ardent spirits?'" (See also p. 54.)

Kant, 62.

Archbishop James J. Keane, 132.

Mrs. Mary Clement Leavitt, 17.

Prince Leopold: "Drink—the only terrible enemy whom England has to fear."

President Abraham Lincoln, 54, 55, 71, 83, 102, 130.

Locke, 143.

Hon. John D. Long: "Drink is the dynamite of modern civilization."

Martin Luther (his forecast of restrictive liquor laws): "Then there is the excess in eating and drinking. . . . The loss of money caused by it is not the worst; but in its train come murder, adultery, theft, blasphemy and all vices. *The temporal power should do something to prevent it*" From "Address to the Nobility." (See also 30.)

William McKinley, 54.

Lord Mansfield, 143.

Cardinal Manning, 2.

Father Mathew: "Let no man tell me that he is safe enough; that he has no occasion to take the pledge; that he is above temptation. There is not one strong enough or firm enough to resist temptation. No one is so strong or firm that he may not fall. I have seen the stars of heaven fall and the cedars of Lebanon laid low. I have seen the proudest boasters humbled to the dust, steeped to the very lips in poverty and sunk in dishonored graves." (See also 234, 239.)

John Stuart Mill: "My liberty ends when it begins to involve the possibility of ruin to my neighbor."

John Milton, 62

Mohammed, 30.

D. L. Moody, 17.

G. Campbell Morgan, 2.

Charles E. Newlin, 143.

Joseph Parker, 136.

Mark Guy Pearce,

Wendel Phillips: "In America the statute book rests not on bayonets, but on the hearts of the people. A drunken people can never be the basis of free government."

Judge Platt, 143.

Plautus: "There is a great fault in wine. It first trips up the feet; it is a cunning wrestler."

Pliny, 30.

Plutarch, 30.

Terence V. Powderly, 109, 110, 183.

Prior, 62.

Theodore Roosevelt, when Police Commissioner: "The liquor business tends to produce criminality in the population at large, and law breaking among the saloonkeepers themselves. It debauches not only the body social but the body politic as well." (See also 54, 56, 71, 86, 129, 249.)

Lord Roseberry: "I am not a fanatic in temperance reform, but no one can deny that there is too much drink in this country, and that much of the crime and much of the pauperism and almost all the degradation prevalent in this country are attributable to the curse of drink. It is becoming too great a power in the State. I go so far as to say this, that if the State does not soon control this liquor traffic, the liquor traffic will control the State."

Archbishop Ryan, 124.

Lord Shaftesbury: "Impossible to re-

lieve poverty until we get rid of the curse of drink."

SHAKESPEARE: "Oh thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil." (See also 29, 62, 107.)

ADAM SMITH: "All labor expended in producing strong drink is utterly unproductive; it adds nothing to the wealth of the community."

SYDNEY SMITH, 19.

SOUTHEY; "That beverage, the sin of sins."

ROBERT E. SPEER: "The saloon is damning each year its scores of thousands of souls, and wrecking its thousands of homes. No church should allow any one who is in it to hold office. No Christian should rent property for any purpose connected with the curse, as saloon, office, or hotel where liquor is sold."

CHARLES H. SPURGEON, 19, 20, 59.

WM. H. TAFT, while Secretary of War: "To the man who is actively engaged in responsible work, who must have at his command the best that is in him, at its best—to him I would, with all the emphasis that I possess, advise and urge: Leave drink alone—absolutely. If it were possible to eliminate the saloon influence, you could reduce the corruption attendant to any municipal political campaign to a minimum."

T. DE WITT TALMAGE: "Compromise with it! You had better compromise with the panther in his jungle; with the cyclone in its flight; with an Egyptian plague as it blotches an empire; with Apollyon, for whom this evil is recruiting officer, quartermaster, and commander-in-chief."

SIR FREDERICK TREVES: "A Church silent on the question of Temperance discredits itself as much as a Church silent on the question of poverty. There is a great desire on the part of men to be 'fit.' A young man cannot be fit if he takes alcohol. By no ossibility can he want it. No one who is young can want alcohol any more than he can want strychnine."

H. C. TRUMBULL, 18.

CARDINAL VAUGHAN: "The lingering, lifelong struggle and despair of countless women with drunken husbands are enough to rouse all women to curse strong drink. Public-houses are studded over the most squalid and poorest of streets and, like so many vampires, suck the life-blood out of the bodies of the poor."

JOHN WESLEY, 62, 80, 201.

M. WALDECK-ROSSEAU, 172.

JOHN WANAMAKER: "The man who will not sign a temperance pledge, though he does not need it himself, to help a weaker brother, is not as much of a man as he thinks himself to be. Christ said: 'Deny yourselves. Take up your cross and follow me.' There is no need to be drunk to be under the influence of wine. The man who takes only a little and will not give it up is as much controlled by it as if he were a habitual drunkard."

DR. FRANCIS WAYLAND, 233.

JOHN G. WHITTIER: "Of the right and duty of prohibition I have never doubted."

FRANCES E. WILLARD, 34.

HENRY WILSON: "All other issues before the American people dwindle into insignificance compared with those involved in the temperance issue."

BISHOP LUTHER B. WILSON, 179.

WILLIAM WIRT, 233.

HON. WILLIAM WINDOM: "Considered socially, financially, politically and morally, the licensed liquor traffic is, or ought to be, the overwhelming issue in American politics. The destruction of this iniquity stands next on the world's calendar." (See also 53.

LORD WOLSELEY: "Drink kills more than all our newest weapons of war."

JOHN G. WOOLEY: "*'Thou shalt not take the name of the Lord thy God in vain.'* This is the next great Commandment. It relates no more to profane swearing than to profane praying or profane preaching, or profane church relations, or profane voting. Wherever, alone or in a multitude, there is one man who names himself a son of God, he must amount to something." (See also 46, 55.)

XENOPHON: "Temperance means, first, moderation in healthful indulgence; and, secondly, abstinence from things dangerous, as the use of intoxicating wines. (Memor. II, i, 1.)

YOUNG, 62.

PART III

BLACKBOARD TEMPERANCE LESSONS

(From four volumes of "Blackboard Temperance Lessons," by Mrs. W. F. Crafts, by permission of the publishers, National Temperance Society, N. Y.)

A TEMPERANCE KNIGHT.

Do not make the mistake of thinking this is a play soldier. He is "a sure enough one." The foe he is trying to fight is the oldest, the strongest, the most deceitful enemy man has ever known.

Perhaps you will wonder that a boy should hope to conquer him. Well, strange as it may seem, if the boy waits until he has grown to be a man, nine chances out of ten the enemy will have gained such a power over him he cannot hope to do anything.

Let us have a talk with this little soldier about his armor. But first, we will ask him about his banner with the strange device.

Why do you carry such a banner?

To show what I am fighting for.

What does "prohibition" mean, anyhow?

It means law against the whole liquor business.

What a happy, happy land ours would be if the drink were not here!

Yes, and I am going to do what I can to make it happy by killing old King Alcohol.

Are there many boys like you?

Yes, hundreds, thousands of them; you do not see their armor, but they have it on all the same.

What is the good of your hat?

Oh, that is my helmet; sometimes I call it my "thinking cap." God says to me: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report think on these things." That is why I think about prohibition, for it would certainly help our people to do things honest, just, pure and lovely. You see, I wear this helmet down over my own mouth (it has a chin piece) for I am determined on prohibition for myself even while I am fighting to get it for other people. I suppose you notice the "eye slits" in my helmet. Of course, I must have them, for I want to see how the battle is going. Notice my "neck guard." I have heard of some mean men who once tried to force some beer down a temperance boy's throat. They did not see that he wore a "neck guard" and they could not make him take it. Notice my "brassard" and "vambraces"; these are what I wear on my arms, and see my mail gloves! The Bible says: "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken also." Do you not see now why I wear this part of the armor?

What have you got to tell about your coat?

Oh, that is my "cuirass." You see, if I am going to be a good fighter against King Alcohol I must guard well my stomach and liver and lungs and heart; just let King Alcohol get a thrust in any of these places and I am vanquished. A little lower down you will see my "waist piece." King Alcohol has killed off a lot of people by wounding them in the part of the body which I have covered with the "waist piece."

What good does your shield do you?

Have you read the words on it? Nobody ever asks me a second time to take a drink when I hold that up before them. That is the way I declare my principles.

We don't see how you can get on with those iron pants and knee covers, and iron stockings, too.

I couldn't get on without them; they, together with the iron shoes that I wear,

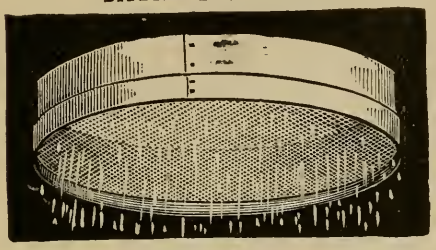
make it possible for me to keep out of the company of winebibbers. I know of a boy who said: "I always run when I go by saloons."

We would like to join your company.

Glad to have you; we are in the recruiting business.

The more boys that join the better it will be for prohibition, and the worse it will be for King Alcohol. We'll conquer him some day, if we do not lay down our armor. (See "Courage" in Topical Index, 281.)

SATAN'S SIEVE.



GOOD NAME,
SELF-RESPECT,
MORALITY,
HEALTH,
REASON,
PROPERTY,
FRIENDS.

What have we here? A sieve. Have you not all seen a sieve used, and do you not know that flour or meal is put into it, and then the sieve is shaken which makes the best of the meal go through, leaving everything that is hard and worthless in the sieve to be thrown away? Did you not know all of this before I told you? Which would you rather have after the sifting; the contents of the sieve or that which had passed through?

People have used sieves for a very long time, for when Jesus was living in this world He saw sieves, and had something to say about them.

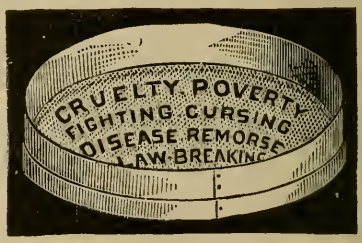
If I should ask you to tell me which one of Jesus' apostles was always the first to speak or to do anything, you would tell me Peter. Peter had both good and bad in him. One day when Jesus was talking with Peter He said: "Simon, Simon" (his whole name was Simon Peter), "Satan hath desired to have you that he may sift you as wheat." Then added Jesus lovingly: "But I have prayed for thee, that thy faith fail not." What a sifting Satan did give to Peter! Satan got pretty much all of his badness to keep, while God had his goodness separated from his badness. This was not what Satan wanted. He had thought that Peter's badness was so great that there would be little or no goodness left for the Lord. Satan is still at this sifting of people to-day. I believe he has tried to sift you and me a great many times.

I should call a drunkard a pretty thoroughly sifted man. Sometimes it takes Satan several years to do his work, but there are some men he can sift in a few weeks or months. He likes best to begin with the boys and sift them slowly, so by the time they are young men there is little or no goodness left in them, but oh! such a heap of wickedness they are. What has Satan sifted out of the drunkard? The second picture will tell you.

"I MADE HIM WHAT HE WAS.

I lent him his first dollar and set him up with his first stock of liquors, and he is now worth $10,000 or $15,000." This is what a man said as he looked on the dead body of a saloon-keeper who had been killed by falling into a well when he was drunk.

The wife of the dead man looked the other full in the face and shrieked: "You made that man what he was—a drunkard, a bloat, a stench in the nostrils of society, and sent him headlong into eternity and a drunkard's hell! What is fifteen thousand



dollars weighed against a lost soul, a wasted life, a wife, a widow, and children orphans?"

The man turned deadly pale and left the house without a word.

ARE YOU GOING TO LET SATAN SIFT YOU?

He will try to do it with the sieve of strong drink.

(See Drunkenness and Intemperance in Topical Index, 281.)

THE DEVIL'S TELEPHONE.

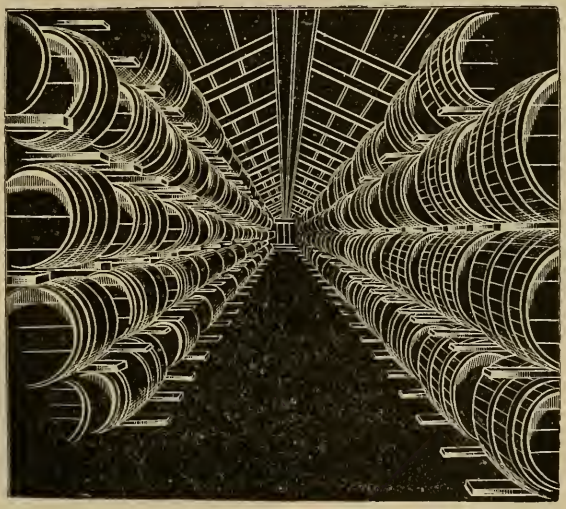
There are some things we have seen so often we think we know all about them. Let me tell you something about the spider's

web, which will be quite new to you. You all know what a telephone is. I think you have each and every one talked through a telephone, and been filled with wonder and delight that you can carry on a conversation with people so far from you. You know

quite well that you cannot walk up to a telephone and begin to talk through it, but first you must ring up "Central" and ask to be connected with the wire of the persons with whom you wish to talk. Thousands of years before Mr. Edison or Prof. Bell invented their telephone systems the spider had his telephone system in perfect order. You see, just as soon as a silly little fly or any kind of insect gets caught Mr. Spider rushes into his "Central" to find out where his prisoner is. A funny story is told of a man who with a tuning-fork made a buzz on one of the threads of a web. In an instant the spider rushed into Central, and then out on the line which had been touched by the tuning-fork, and looked about apparently in dismay not to find the buzz.

Here is another picture of a web, not a spider's web, however. But, instead, it is a wine and brandy web. There are a great many such webs spread in our land, but this particular one is a U. S. Government bonded warehouse. The British and many other governments also have these wine and beer webs. Let me tell you that it is so big it has a "Central" that covers two acres. A country boy and girl will know just how large that is, but city folks will have to be told that two acres is about eight city blocks. The man-spider who has made this web does not dare to sell one bottle of his wine or brandy without calling on "Central," the U. S. Collector in charge, and without first paying him a part of the price of each bottle or cask.

The Government pretends that by demanding a share in the profits he will discourage the business! How the man-spider laughs at this! He says, "I am so glad to have such a fine partner, one who seems to make my business so respectable, that I am willing to give him just as large a share as he asks for." Of course the man-spider would rather have possession of the "Central" himself, but Uncle Sam wants to keep an eye out so that he will not get cheated, so he insists on having the "Central" for himself, and measuring for himself all the liquor that is made.



The fact is, the whole liquor business is a telephone system, with the Government at "Central." Let the name which is given to the money that is paid as tax on liquor, "internal revenue." be called "INFERNAL REVENUE!"

(See Government in Topical Index, 281.)

TEMPERANCE TENPINS.

Have you ever played "tenpins?" Yes? Then you know all about what fun it is to knock all the pins down at once; or

perhaps you know how it feels to roll the ball and not knock down a single pin. What hard knocks those poor tenpins do have!

They get their heads knocked together so hard that the noise can be heard a long way off, and yet they are not a bit resentful; they just roll over and fall down as a matter of course. But you have no mercy on them, for they are no sooner down than you set them up and make them ready to be knocked down again. What if those same tenpins should say some day: "It is our turn now; you have had your play long enough"? And then if they should all march forward at once and fling themselves against you, how quickly they would *knock you down!* It would be wise for you to get out of the way, if you could, before they reached you. Here is a kind of ten-pins that are all the while knocking folks down.

Don't you know somebody who has been knocked down by them? Somebody who was once respectable, well clothed, and in good business, knocked down into the gutter—nothing but a dirty beggar in a suit of rags? A colored man was once praying in meeting for the Lord to deliver him from "upsetting sins." Another colored man interrupted him by saying: "You mean *be*setting sins." "No, I don't," was the answer. "I am praying about getting drunk; surely that's an *upsetting* sin."

Up and at these tenpins, boys and girls, before they get a chance at you! Here are two balls; you can roll at them:

How can you use these balls? Make yourself and your friends and God the promise that you will never use these drinks. That is what "total abstinence" means.

The way to use the other ball, "prohibition," will be to take the stand that all saloon-keepers and brewers and distillers

should be made to go out of the business. Theirs is a business that should not be allowed. Do you know how many thousands of men and women are in the prisons

of our land, brought there because of liquor? Let us do all we can, boys and girls, with the ball of prohibition, to knock down the bottles. Here are two old crooked balls that you should beware of using, because they have never been known to knock down the "pins." (See words on balls in Topical Index, 281.)

MILL OR STILL.

The stalk of corn is in a place "betwixt two," the mill on one hand, and the still on the other. To which shall it give its gold? If to the mill, it will be ground into meal and lose none of its bright, beautiful color; it will look like golden sand. If to the still, it will be turned into a liquid that will be the color of fire and burn like it, whiskey or brandy. If to the mill, it will give happiness; if to the still, there will be sorrow. If to the mill, riches; if to the still, poverty. If to the mill, health and strength; if to the still, sickness and disease. If to the mill, life; if to the still, death.

(See pp. 37, 6; also "Poverty" in Topical Index, 281.)

EGGS TO BE CRUSHED.

"All things come from the egg," is the motto I saw painted on a large egg one day in a window arranged for Easter. But snakes never come from birds' eggs, or birds from snakes' eggs. "After his kind" was the wise law which God made from the beginning. Have you ever seen crocodile eggs? They are about the size of goose eggs. They have no shells, but are soft like India rubber. You would not be afraid to handle the eggs, but you would be apt to run away pretty fast if you should see the "kind" coming out of them, and Mrs. Crocodile, the mother, coming up out of the water to help her darlings out of the nest. The little crocodiles might not just at first be able to eat you. You would be rather a large meal for them. But Mrs. Crocodile could swallow you whole, and still have room for more! Sometimes there are sixty little ones in a nest. How many boys and girls such a brood might swallow in one year after they had grown large, if some one should agree to furnish the boys and girls as fast as they could swallow them!

One thing is certain: nothing ever comes from crocodiles' eggs if the varan finds them. Considering what dangerous things come from crocodiles' eggs, I should say that the varan was in good business. People might even do the same thing and be well employed. I hardly think I should advise them to take the varan's way of doing it.

You say there are no crocodiles near where you live, and so destroying crocodiles' eggs is something you cannot do. That may be, there are eggs that bring forth things far more evil and deadly than crocodiles that you can help to destroy. I will take them one by one out of the nest and show them to you.

Many a man who is now a drunkard learned to love strong drink by taking a glass of wine at the dinner-table when he was a boy or by seeing his father and mother take it, even if he was not allowed

to do it. Do you not think it would be a good thing to have a temperance pledge signed by all the members of the family and hung up in the dining-room, and one also in the family Bible on the sitting-room table? (See p. 41.) This would effectively crush the egg that is sure to bring forth terrible evil "after his kind."

Here is another egg that needs to be crushed. Boys and girls who are given brandy-sauce to eat on their puddings, and who eat mince pies and plum puddings with brandy in them, will by and by get such a taste for strong drink that there will

Home Drinking.

be "something the matter" with food that does not have the cider, wine, or brandy in it. Crush this egg by getting the cook to sign the family pledge.

People who take wine, beer, brandy, etc., for medicine get to be drunkards before they know it. "It will make you fat"; "It will give you strength"; "It will help your food to digest," say some foolish people. Doctors, wiser than they, say, "Strong drink should never be taken by sick people. It kills rather than cures." (See p. 6.) You can crush this egg by saying to the doctor who wants you to take strong drink for medicine, "Please give me something else, doctor."

"Bandy dops (brandy drops) is the bestest," said a little boy hardly old enough

Strong Drink in Candy

to find his way to the candy store, and not large enough to be seen above the counter.

Don't crush this egg with your teeth, but by never tasting anything that has wine or brandy in it. Children can learn the sad bad lesson of liking strong drink just as well by taking it in candy as in glasses.

In one city some brave men who loved children something as the Lord Jesus loved children, with the wish to save them from sin, banded themselves together into what they called "The Citizen's League for the suppression of the sale of liquor to Minors." They made up their minds to crush this egg in their city. What did they do? They let every saloonkeeper know that there was a law against selling strong drink to children. And they told them, too, that if they went on doing it they should be shut up in prison. Then at night when the saloons were all brightly lighted, and music was being played, the brave men of that league would go into the saloons and see if they could catch any of the saloonkeepers selling strong drink to children, or to young men not yet twenty-one years' old. They had a policeman with them to arrest any saloonkeeper they found doing it. A great many arrests were made, and so by and by the saloonkeepers got afraid to sell strong drink to young folks, and they put up great signs in their saloons that read like this:

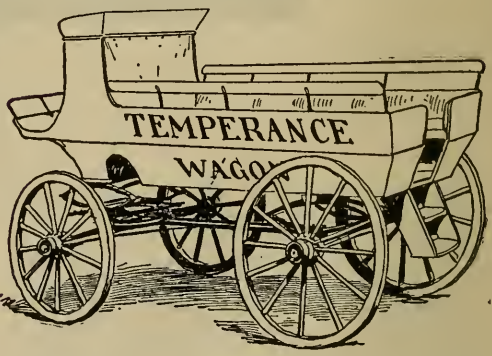
"NO MINORS ALLOWED HERE."

"Minors," you must know, means everybody not old enough to be called men and women.

I told you in the beginning that a crocodile's nest sometimes had sixty eggs in it. If you will just think right hard about it, you can find more than the five eggs I have taken out of the nest of intemperance to show you and tell you about.

Try to find all you can, and do what you can to help destroy them.

THE TEMPERANCE WAGON.



Who wants to take a ride? you say there are no horses! Oh, yes, there are! They are all ready to be hitched in—two of the finest horses you ever saw. Their names are "Total Abstinence" and "Prohibition." You can call them "To" and "Pro" for short. They are of the finest mettle, they run neck and neck, and were never known

to lose their wind or have the heaves, or to founder. What about check reins? No need for that sort of a thing; "To" and "Pro" are of such high spirit, they hold up their heads as a matter of course. They are never "down in the mouth."

Well, where is the temperance wagon going, and who are going to be the passengers, and what is the fare? There is going to be the jolliest lot of folks you ever met. Their eyes are bright, their cheeks are red, for they have not spoiled their health with whiskey. They will take along their picnic baskets, and not a brandy peach, or a jar of rum tutti-frutti, or a glass of wine jelly will be found in any one of them. How differently their merry laughter will sound from the snickling, hoarse, rattling laughter of those in the rum wagon whom they will be sure to meet on the way. They will meet the rum wagon because it is going in an opposite direction. The Temperance wagon is on its way to Joytown, while the rum wagon is bound for Woetown. The horses attached to the rum wagon are the sorriest looking pair you ever saw. If their skins were not so tough their bones would certainly come through. They do not look as though they had life enough to draw a wagon, but they occasionally make a spurt in the way of a tremendous kicking and racing.

The Temperance wagon is going to Joytown, and corner lots are to be had there just by taking possession—not a cent to pay. In Woetown the lots are all high-priced, and not a desirable one among them; every one has a bad outlook—in fact, one that is distressing—and, besides, one never gets through paying for a site in Woetown.

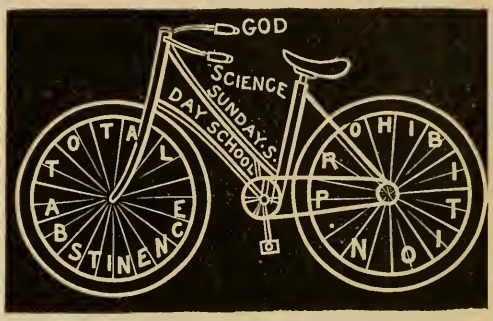
The drive to Joytown will be a pleasant one, neither too hot nor too cold, but "just right" all of the way. But I must warn you there will be no stops along the way, the Temperance wagon takes only through passengers.

"What's to pay?" The fare is not a matter of consequence. Some of the passengers pay large sums of money, but anybody who wishes to go free can do so. The horn is blowing for the start.

TEMPERANCE SAFETY BICYCLE.

Girls and boys, did you ever hear of a temperance "safety"? I never did, but I am going to invent one just now. It shall have two wheels, both the same size, not one large and the other small as they used to be in the old-fashioned bicycle, for one wheel of the temperance bicycle is just as important as the other. We will call the front wheel "total abstinence," and the hind one "prohibition."

You could not get along very well if your "safety" had only one wheel; still I have seen people doing wonders with one wheel. And, too, I have often seen folks trying to ride a temperance bicycle with one wheel, but they did not get on very well; indeed, other folks thought they were making fools of themselves. Their front wheel was all right, for they said: "We are total abstainers; we never take any kind of strong drink, not even cider or beer," but the hind wheel was missing altogether for they said: "Why, yes, let us tax the saloons and the whole liquor business, and get all the money



WILL YOU HAVE A SEAT?

out of it we can to pay for the jails and the asylums and poorhouses that are needed for the drunkards and the drunkards' families." They forget that the saloons make more need of jails and poorhouses. As for me, I am not going to try riding on one wheel; are you?

How smoothly and beautifully the wheels of your "safety" move along together when you are keeping them in line! That is just the way total abstinence and prohibition work together for the good of the temperance cause. What a time there is on election day sometimes when good temperance people try to vote "no saloons." The rum folks do all they can to turn the temperance bicycle over, but they find it hard to do. That is because the owners of it know so well how to steer it. They have one hand on what God says, and the other on what science says. They have learned in the Bible that "strong drink is raging," and that there is no place in heaven for the drunkard. They have learned in books of science that alcoholic drinks are poison and will kill the body.

You will find the temperance bicycle a

"safety" indeed on your way back and forth from business; it will carry you safely by all temptations. They do stand up bicycle racks in front of saloons, but the temperance "safety" cannot be gotten into one of them; it will not fit!

If you want to take a health ride, the temperance "safety" is the very best kind. Those who use it are very apt to be long-lived, and really they do not have to pay so much for life insurance as those who never ride on it.

You may sometimes have to ride alone, especially when you go to a large party or a great dinner, where there is wine, but why need you care? Just let it be known that you never get down off your wheel, and you will be respected by everybody, even though they do not think as you do; but, best of all, you will have your own self-respect. The late President Garfield once said that he was desirous of having his friends think well of him, but there was one whose good opinion he valued above all others, and that was the man he had to live with and die with—himself. A man who acts so that he can respect himself is pretty sure to have the respect of others.

ILLUSTRATED BLACKBOARD HINTS

A River of Sorrow.—Draw on the blackboard a picture of China and the river Hoang Ho. It is sometimes called "China's Sorrow," because it rises into such terrible floods, and drowns many thousands of people. But there is a river in our land that might well be called "America's Sorrow." (In the British Empire it is called "Britain's Sorrow.") Draw an outline blackboard map of the United States, and a serpent coiled in such a way that it touches every license State, its head in New Hampshire, its tail in California. It is the River of Intemperance. The Hoang Ho is not always dangerous, only when it becomes a flood, but the River of Intemperance is always dangerous, destroying homes and carrying thousands to death every year. The people in China have tried to mend the banks of the Hoang Ho, but the river easily breaks through. So some people think they can mend the banks of the River of Intemperance by "moderation" or high license or government ownership, but the only way to stop the destroying power of this river is to *drain it "dry"* by total abstinence and prohibition.

A Losings Bank.—Draw a picture of a child's savings bank. Get the children to tell about their banks. Draw beside the savings bank a picture of a liquor bottle, call it "a losings bank." Men put money into it when they spend five cents for beer, ten cents for brandy or wine, or any kind of strong drink. They put *time* into the losings bank whenever they go into saloons. They put in *good names* by going in company with drunkards. They put in *health*, because the drinking of liquor leads to sickness. They put in *happiness*, because strong drink takes away happiness. They put in *heaven*, because God says there are no places in heaven for drunkards. These should be written in the losings bank."

An Empty Key Ring.—Draw or show a key ring with not a key on it. Call it the drunkard's key ring. Contrast with it a ring full of keys—a house key, an office key, a desk key, a safe key, a money-drawer key, a watch key. The drunkard had to sell his house, and so he lost his door key. He did not attend to his business, and so had to give up his store key. He did not pay his bills, and so his safe key and his money-drawer key had to be taken away from him, and his desk key, too. Then he sold his watch to buy more liquor, and so lost his watch key.

"Wing and Wing."—Draw a small boat with two sails—one on the right and the other on the left. Such a boat is called a "wing and wing." It is a good pattern for a temperance boat. One wing is total abstinence and the other is prohibition. Boys and girls who would fly swiftly for temperance must be "wing and wing," total abstainers themselves, and workers for prohibition to put the liquor away from those who will drink as long as liquor is to be found at hand.

Temperance Shears.—Draw a large pair of shears on the blackboard. Call attention to the blades, the rivet and the handles. Talk about the different materials which can be cut with shears. The temperance shears have two blades also—prohibition and total abstinence. Write these two words on the shears. When these two things work together, the liquor business must be cut in pieces. But to work well, the blades must be held together tightly by the rivet of *prayer*. No scissors can work of themselves—somebody must work them. All who want to make this a better world here and now will do their part to keep the temperance shears going.

LIQUOR DEALERS' CLAIMS ANSWERED.*

BY E. L. TRANSEAU AND W. F. CRAFTS.

Fiction: "In countries where most beer is consumed, intemperance is rarest."

Fact: Belgium has the largest per capita consumption of beer of any country of Europe. In 1897 the Prime Minister, M. Le Jeune, said publicly, "With us in Belgium alcohol produces frightful ravages." England ranks second in the consumption of beer, and her drunkenness is so threatening that 15,000 physicians petitioned to have school children taught the dangers of alcoholic drinks. Germany stands third in per capita consumption of beer. A member of the German Reichstag said recently that there are 11,000 persons in the hospitals in Germany suffering from delirium tremens. In 1897, over 14,000 persons were sentenced by the courts to institutional treatment for alcoholism.†

Fiction: "Beer aids digestion; it helps the stomach do its work." Prof. Chittenden, Mendel, Chase, Barr and Campo say not (p. 75).

Fiction: "Beer builds up nerve tissue."

Fact: Dr. W. H. Riley, of the Colorado Sanitarium says, "It has been well known to physicians and scientific men for a number of years that the use of alcohol, even in moderate quantities, when long continued, produces various diseases of the nervous system, such as paralysis, insanity, apoplexy. In hundreds and even thousands of cases of those who have been addicted to the use of this poison for any considerable time, severe and distinct organic changes have also been found by post mortem examinations in the brain and other parts of the nervous system."

Fiction: "Beer is a tonic for pale, sickly people."

Fact: Dr. Brunon, of Rouen, presented to the Paris Academy of Medicine a report containing this statement: "A child of eighteen months died of liver cirrhosis. His mother had given him two spoonfuls of beer a day since he was six months old." This is but one among many cases of "pale, sickly children" whose mothers have "strengthened" them with beer, wine, or "stout" until they died of gin drinker's liver.

Fiction: "Beer strengthens and energizes the whole system."

Fact: Athletes in training give up beer that they may be strong, and insurance statistics teach that it should be given up to live long.

"Sandow's Magazine," which is devoted to the culture of physical strength, says: "Let no man deceive himself about alcoholic drinks. The man who drinks brandy or beer, or whiskey or wine, ought to bear in mind that these drinks do not give him strength, but rather dissipate strength. There are a great many people who believe that a moderate use of alcohol under proper circumstances conduces to health and strength, makes good flesh, and builds up. Indulgence in these drinks should be classed as dissipation. They squander strength. They do not give strength at all. No man is stronger for having taken a glass of whiskey. He may temporarily feel stronger, but the glass of whiskey has deceived him. He has taken from his stock of vitality at an exorbitant interest."

Fiction: "A tonic for invalids and convalescents. Highly recommended by leading physicians."

Fact: The physicians of Dorbirn, Germany, who are entrusted with the administration of the sick-fund have sent out a notice that hereafter it will not be dispensed to pay for alcoholic drinks. The reason given was, "The results of recent scientific investigation make it apparent that the medical employment of alcohol is not necessary. For those cases in which it has formerly been employed, pharmacy now offers medicines which are more certain, which are cheaper and which create no tendency to misuse."

Fiction: "The 3½ per cent. of alcohol in beer is simply a mild stimulant without injurious effects."

Fact: Prof. Laitinen, of Helsingfors, has proved that an amount of alcohol proportionate to ½ pint of 3½ per cent. beer a day for a grown man reduces ability in animals to resist disease and injures progeny. Prof. Kraepelin, of Munich, and others found that the so-called "stimulating" effects of alcoholic drinks are only the beginning of the deadening effect of alcohol upon the nervous system.

Fiction: "It makes rich, red blood. Forty out of a hundred need lager for anemia—

†Liquor dealers seek to prove that beer strengthens body and mind by contrasting India with Germany, but let them show how Canada loses by the least per capita consumption of any Christian commonwealth.

*This matter in 2-page leaflet, 15c. per 100, from publishers of this book see p. 1.

thin, pale blood and lack of red corpuscles."

Fact: Prof. Laitinen's experiments included examination of the blood after amounts of alcohol equal to ½ pint of beer a day for a grown man. He found that even this small amount had a bad effect upon the red blood corpuscles. Surgeons agree that beer drinkers are dangerous subjects for operations, for their blood is in such unhealthful condition that wounds do not heal quickly.

Fiction: "Beer is a food drink that will build you up and keep you so."

Fact: Dr. Herman Popert, a celebrated jurist of Hamburg, says of beer-drinking Germany: "Three thousand, three hundred million marks is the tribute which enslaved Germany must now pay yearly to the alcohol capital. And what does the alcohol capital give us in return for this tribute? An increasing number of criminals, an army of sick and diseased, a depraved future generation, a horrible deformity of the population. One needs only to walk through Munich, which lies fast in the fetters of the brewer, and look at the bloated bodies and faces." Those who value strength and endurance do not care for bodies built the way the beer builds them.

Fiction: "Beer is wholesome like milk, nutritious like bread, and more easily digested because in liquid form."

Fact: A large factory in Germany has made a practical test of the difference between beer and milk, and the result is that the beer seller no longer finds it profitable to come to the factory, while the milk dealer brings more milk than the brewery wagon formerly brought beer. The milk quenches thirst, refreshes and invigorates; the beer made the men heavy and stupid and tired. Bread is ten times as nutritious as beer and contains no poison. Beer contains enough alcohol to do more harm than its nutriment can do good. Beer slows the digestion of other food and the quicker the alcohol it contains passes into the system the worse for the drinker, for poisons that are absorbed quickly give the system less time to resist them.

Sophistry: Jefferson and Jackson and many good and great men drank beer, and there can be no danger in following them.

Reply: These same great and good men saw no harm in slavery and the lottery. "The arrest of thought had not come." Why not try to match the list of modern scientists, statesmen and philanthropists who condemn beer and all intoxicants, including such men as Lincoln, Taft, Carnegie, Eliot, Treves, Burns? (See pp. 6, 253.)

Sophistry: A score of the United States have some time voted for prohibition, and only nine now have prohibitory laws.

Reply: Most of those States voted just before the Civil War, and never really tried prohibition on account of the diversion of moral energy to the anti-slavery crusade. But after half a century of American experimenting, there is more "dry" territory than ever before, with forty out of ninety millions of population under some form of prohibition in 1909.

Sophistry: Prohibition does not check the consumption of liquors, for the per capita consumption has steadily increased.

Reply: This seems to be the brewers' strongest argument but will not bear a moment's test. The murder rate has also increased. Why not abolish the laws prohibiting murder? Drink has increased because of luxury and immigration, and for other reasons, but would certainly have increased faster with more men earning a living by inducing others to drink. What prohibition aims to do is to remove inducements to drink. Total abstinence belongs in the realm of persuasion.

Sophistry: The liquor revenues help to keep up fine schools.

Reply: To this plea an Irishman replied: "I'd rather my boy would learn his A B C in Heaven than read Latin in hell."

Sophistry: Saloons help to develop self-control.

Reply: Jesus taught us to pray, "Lead us not into temptation." There are temptations enough in every boy's own nature without manufacturing them or tolerating preventable perils.

Sophistry: The saloon is the poor man's club.

Reply: Here is the picture of "the average saloon" given by the N. Y. Wine and Spirit Gazette, August 25, 1902:

"The saloon as conducted is a nuisance and a loafing place for the idle and vicious. It is generally on a prominent street, and is usually run by a sport who cares only for the almighty dollar. From this resort the drunken man starts reeling home. At this resort the local fights are indulged in. It is a stench in the nostrils of society and a disgrace to the wine and spirit trade."

Anheuser-Busch Brewing Co., Geo. Krunswich, V.-P., letter Feb. 3, 1888: **High license has not hurt our business. In our opinion high license bars out prohibition and gives the business a legal standing."**

WHY THE CIGARETTE EVIL MUST BE COMBATED*

BY SCIENTIFIC TEMPERANCE FEDERATION.

The Effect of Tobacco Smoke Upon Very Young Animals.

The young of females submitted to weak inhalations of tobacco smoke showed disorders of development. The weight of the body was less—62 to 64 grams for guinea-pigs of the same litter, and the daily increase of 2.7 grams to 4 grams in place of 5.8 grams in the weight. In is not unusual to see all the young of one litter die at the end of one or two months. Deficiency of blood corpuscles is the rule. If one places these animals themselves in an atmosphere of smoke their development is still more abnormal.

Inhalation of dense smoke hinders the development according to the time it occurs after birth. For a long time after all inhalations have ceased, the animals remain very incompletely developed and are in a state of marked inferiority, compared with the control [normal] animals.

With weak inhalations, growth makes better progress, but the increase in weight is always less than that of normal animals. The return to physiological equilibrium may be completely attained some months after the suppression of the inhalation.—*C. Fleig.*

The Physical Effects of Cigarette Smoking Upon School Boys.

"I have tabulated reports of the condition of nearly 2,500 cigarette-smoking school boys," says William A. McKeever, professor of philosophy, Kansas State Agricultural College, "and in describing them physically my informants have repeatedly resorted to the use of such epithets as 'sallow,' 'sore-eyed,' 'puny,' 'squeaky-voiced,' 'sickly,' 'short-winded,' and 'extremely nervous.' . . . According to Dr. Sims Woodhead, professor of pathology in Cambridge University, cigarette smoking in the case of boys partly paralyzes the nerve cells at the base of the brain and thus interferes with the breathing and the heart action.

The Effect Upon the Mental Activity.

"The injurious effects of smoking upon the boy's mental activities are very marked. Of the many hundreds of tabulated cases in my possession, several of the very youthful ones have been reduced almost to the condition of imbeciles. Out of the 2,336 who were attending public school, only six were reported 'bright students.' A very few, perhaps ten, were 'average,' and all the remainder were 'poor' or 'worthless'

Overmastering Strength of the Habit.

"The more I work with these confirmed cases of cigarette smokers, the more I am convinced of the futility of attempting a complete, permanent cure. I have attempted personally to assist hundreds in their efforts to quit, and have met with many failures. Hypnotism, suggestion, and all the more ordinary methods have been resorted to with poor results. No ordinary youth confirmed in the habit can break it off without the help of some very strong outside influence, and then the struggle will be a desperate one. . . ."

The Testimony of Teachers.

"The boy who is addicted to the use of cigarettes," says Martha J. Ridpath, principal of the Greencastle, Ind., High School, "is entirely out of harmony with his school and all of its purposes. He is frequently late, and irregular in attendance. He is restless and must be excused frequently. He does not like to study and by and by comes to the place where he tells the truth when he says he cannot study. His moral sense becomes so perverted that no dependence can be placed upon what he says. He does not know the truth from a falsehood. His moral standard is low in all respects. He will turn the most lofty sentiment to vulgarity, and the most beautiful painting to vileness. He is slouchy in his manner, his clothing and his talk. There is a point beyond which a boy may not be saved."

"I do not believe there is an energy more destructive of soul, mind and body, or more subversive of good morals, than the cigarette. The fight against the cigarette is a fight for civilization. This is my judgment as an educator."—*Dr. Frank Gunsaulus.*

The Testimony of Physicians.

Dr. W. O. Lambly, of Cookshire, Canada, says: "The effect of cigarette smoking on

*Draw a row of doors and write on them names of corporations (over) that will not employ cigarette-smokers. Apply, with stamp, for cigarette doors in picture leaflet to S. S. Times, Philadelphia.

the young and undeveloped system is certainly most injurious, not only affecting the mucous membrane but having its most injurious effect on the nerve centres."

Dr. James Stuart, of Prescott, Canada, says: "There are not two sides to the subject. Cigarette smoking is a pernicious habit, injurious to mind, body and soul."

Dr. John Laing, Dundas, says: "Cigarette smoking by boys is unredeemably bad, both in present effects, physical and moral, and in consequences sure to follow."

Dr. John E. McFadden, professor Knox College, Montreal, says: "I strongly approve the proposal to abolish, if possible the use of the cigarette because of its pernicious influence directly on the physical and indirectly on the mental and moral nature of the boys."

Firms That Will Not Employ Cigarette Smokers.

The following railroad corporations, large business establishments and others have refused and are refusing to employ young men and boys who use cigarettes:

Union Pacific Railroad.
Lehigh Valley Railroad.
Chicago, Rock Island and Pacific Railroad.
Georgia Central Railroad.
Burlington Railroad.
New York, New Haven & Hartford Railroad.
Pittsburg & Western Railroad.
Wisconsin West Superior Railroad.
United States Navy and Naval Schools.
United States Weather Bureau.
Chicago Post Office.
Marshall Field & Co., Chicago.
Carson, Pierie & Scott Co., Chicago.
Heath & Milligan, Chicago.
Montgomery, Ward & Co., Chicago.
Swift & Co., Chicago.
Morgan & Wright Tire Co., Chicago.
Academy Northwestern University, Chicago.
Western Union Telegraph Co., Message Service.
Cumberland Telephone Co.
Wanamaker's, Philadelphia.
Ayer's Sarsaparilla Co., Lowell, Mass.

At a conference of the Chicago Post Office authorities, held to consider the employment of over 700 boys as special delivery messengers, it was provided that under no circumstances will a boy who smokes cigarettes be employed.

The Steps in Moral Deterioration.

George W. Stubbs, Judge of Indianapolis (Ind.) Juvenile Court, says in a pamphlet containing much of the preceding testimony:

"The cigarette fiend inhales the smoke and expels it through his nostrils. The poison is absorbed and finds its way into his blood. A boy whose bones are soft, whose nerves are weak and whose muscles have not yet developed becomes addicted to the use of cigarettes with the result that he loses his vigor, his whole system being filled with lassitude somewhat similar to the effect of morphine or cocaine on a grown person. Such boy, being without vitality, loses his ambition, without which a boy never amounts to anything. He falls behind in his school work, if he is in school, with the result that he quits school too soon; he loses his job if he is put to work, for the reason that he has not the strength or vitality to do the work that the normal boy ought easily to do. As his system becomes depleted the affection reaches his heart and brain, and the baneful effects of the malady soon becomes apparent to all. Such a boy in time becomes a loafer. Our experience has been that such a boy learns to drink and swear and steal. He won't go to school and he can't work.

Prize Speaking Medal Contests.

1. *Medal contests are valuable in helping to educate public sentiment on the temperance question.* Many people will come to a church or a hall to hear young people recite strong temperance selections, who would never go to hear a temperance lecture. And many parents will go to hear their own boy or girl speak at these contests, who would not even go to hear some other person's child speak. Thousands of people have heard their first temperance lecture at these contests. As the selections recited are taken from the writings of the greatest temperance writers and speakers of the country, the audience listens to the strongest temperance arguments that can be produced.

2. These contests are of great value to those who take part. With many of the speakers this will only be a beginning. These exercises will awaken in their young hearts an intense desire for further work in temperance lines. They will be heard from in future years. *For particulars address Mrs. A. E. Carmen, 696 Winthrop Avenue, Chicago, Ill.*

FOODS AS TEMPERANCE AUXILIARIES*

SUMMER AND WINTER MENUS FOR FAMILIES LIVING ON $1.50 PER DAY.

[From Report of Committee on Social Betterment, Roosevelt Homes Commission.]

In our sociological study of families in Washington we found that 476 families, with an income of $500.00 or less, expended 43.68% of their annual income for food; 159 families, with an income of $500 to $600, 43.59%; 153 families, with an income of $600 to $700, 41.40%, and 153 families, with an income of $700 to $800, 40.21% for food.

The question of food, while of importance to all classes in its relation to health and efficiency, is of special significance from an economic standpoint in families with limited means. It has been well said that "half the struggle for life is the struggle for food." Many of the problems connected with the nutritive value of farm products and other foods, the preparation of food for the table, the digestibility, palatability and utilization of different food stuffs, the hygienic and economic aspect of the question have received careful attention in the nutrition investigations conducted by the Office of Experiment Stations, U. S. Department of Agriculture. It may be truly said that these investigations have been a constant source of information and inspiration to teachers of domestic science in public schools and colleges to settlement workers, persons in charge of charitable institutions, and others interested in the social betterment of their less resourceful neighbors. The work is of the utmost value, and, while much has been accomplished, it should be continued in the interest of home economics and home betterment.

IT HAS BEEN FOUND, OVER AND OVER AGAIN, THAT PERSONS OF LIMITED MEANS PURCHASE FOOD CONTAINING LITTLE OR NO NUTRIMENT, OR SELECT NEEDLESSLY EXPENSIVE KINDS OF FOOD, OR PREPARE A DIET ALTOGETHER TOO ONE-SIDED, AND LAST, BUT NOT LEAST, KNOW LITTLE OR NOTHING ABOUT THE ART OF COOKING, AND THUS IMPAIR NOT ONLY THE NUTRITIVE VALUE OF THE FOOD, BUT ALSO THE DIGESTIVE FUNCTIONS AND GENERAL HEALTH AS WELL. In order to give housekeepers whose income is $1.50 a day an opportunity to prepare suitable dishes for a family of six—2 adults and 4 children—Miss E. M. Cross, of the McKinley Manual Training School, has prepared suitable menus for winter and summer use which it is hoped will stimulate interest in the subject. Miss Cross assures me that she has verified the market prices personally, and that the food can be purchased at the figures given. For reasons already stated butterine may very properly replace butter in families with small means, and for hygienic reasons bread 24 hours old is really superior to fresh bread. The writer desires to emphasize the fact that beans, peas and lentils, containing, as they do, much protein, can replace from time to time the more expensive meat and egg ration. The nutritive value of skim milk, buttermilk and cottage cheese, and the cheaper fish meats should also be more fully appreciated. To limit the expenditure for food, with an income of $1.50 to an average of 75 cents a day for a whole family, is no small undertaking and requires experience and judgment which are best obtained in our cooking schools. It is sincerely hoped that every girl will take a deep interest in matters of cooking and domestic economy. Every housewife should supply herself with scales and follow the general directions given in the cooking recipes with precision. All the quantities given are for a family of six, and reductions are made accordingly, remembering always that hard-working men and nursing or pregnant women, and convalescents from acute diseases, require a more liberal diet. If, in spite of good cooking, there should be evidence in any member of the family of malnutrition and impaired health it will be well to consult a physician. Miss Cross is entirely responsible for the following menus and cooking recipes and is entitled to the credit for whatever merit they possess.

MENUS FOR WINTER MONTHS.*

MONDAY: *Breakfast.*—Cost 18 cents. Hominy, skim milk, creamed hake, toast, butter, coffee.

Protein, 28 grams. Energy, 1,053 calories.

*For quantities of material to be used when not given in cooking recipes, see p. 274.

*Any comprehensive study of the drink evil must include a study of food as well. We do not approve every menu quoted, especially not the pork, but with the information given, modifications may be made without loss of nutrition. Write Endeavor World, Boston, for free booklet, "Health and Efficiency," on "Fletcherism in Eating," by Dr. F. E. Clark.

Dinner.—Cost 31 cents. Irish stew with dumplings, boiled rice, cold slaw, apple pie.
Protein, 54 grams. Energy, 1,711 calories.

Supper.—Cost 23 cents. Cottage cheese, bread, butter, molasses, tea.
Protein, 13 grams. Energy, 819 calories.
Total protein, 95 grams; total energy, 3,583 calories; total cost, 72 cents.

TUESDAY: *Breakfast.*—Cost 16 cents. Rice cakes (left over rice), kidney stew, entire wheat bread, coffee.
Protein, 44 grams. Energy, 1,176 calories.

Dinner.—Cost 71 cents. Corned beef, boiled potatoes, spinach, tapioca with milk and sugar.
Protein, 28 grams. Energy, 842 calories.

Supper.—Cost 10 cents. Fried mush, cold corned beef, bread, butter, tea.
Protein, 29 grams. Energy, 1,196 calories.
Total protein, 101 grams; total energy, 3,214 calories; total cost, 97 cents.

WEDNESDAY: *Breakfast.*—Cost 27 cents. Stewed prunes, meat cakes, corn bread, butter, coffee.
Protein, 23 grams. Energy, 771 calories.

Dinner.—Cost 44 cents. Split pea soup, braised beef's heart, boiled cabbage (corn beef liquor), boiled onions, potatoes, apricot roll, vanilla sauce.
Protein, 56 grams. Energy, 1,572 calories.

Supper.—Cost 18 cents. Corned beef hash, bread, butter, tea.
Protein, 29 grams. Energy, 1,002 calories.
Total protein, 108 grams; total energy, 3,345 calories; total cost, 89 cents.

THURSDAY: *Breakfast.*—Cost 19 cents. Rolled wheat, skim milk, Potomac herring, corn bread, butter, coffee.
Protein, 26 grams. Energy, 866 calories.

Dinner.—Cost 29 cents. Salt pork, potatoes, turnips, escarolle, apple butter, short cake.
Protein, 61 grams. Energy, 1,530 calories.

Supper.—Cost 26 cents. Pigs' feet, potato cakes, bread, butter, coffee.
Protein, 23 grams. Energy, 840 calories.
Total protein, 110 grams; total energy, 3,236 calories; total cost, 74 cents.

MENUS FOR SUMMER MONTHS.

FRIDAY: *Breakfast.*—Cost 26 cents. Corn flakes, skim milk, salt water trout, corn dodgers, coffee.
Protein, 28 grams. Energy, 896 calories.

Dinner.—Cost 35 cents. Stewed tripe, boiled potatoes, stewed onions, raw tomatoes, bread, rice pudding.
Protein, 37 grams. Energy, 1,175 calories.

Supper.—Cost 28 cents. Beef stew, corn cakes, butter, stewed apples, tea.
Protein, 41 grams. Energy, 1,035 calories.
Total protein, 106 grams; total energy, 3,106 calories; total cost, 89 cents.

SATURDAY: *Breakfast.*—Cost 13 cents. Fried tomatoes, bacon, bread, butter, coffee.
Protein, 31 grams. Energy, 1,054 calories.

Dinner.—Cost 97 cents. Boiled leg of mutton, boiled rice, green corn, summer squash, bread, gingerbread.
Protein, 32 grams. Energy, 1,014 calories.

Supper.—Cost 23 cents. Cottage cheese, baked potatoes, raw onions, bread, butter, gingerbread, tea.
Protein, 25 grams. Energy, 1,048 calories.
Total protein, 88 grams; total energy, 3,116 calories; total cost, $1.23.

SUNDAY: *Breakfast.*—Cost 23 cents. Boiled eggs, Potomac herring, corn bread, butter, coffee.
Protein, 35 grams. Energy, 818 calories.

Dinner.—Cost 19 cents. Chartreuse of mutton, tomato sauce, boiled potatoes, string beans, blackberries, milk.
Protein, 44 grams. Energy, 1,187 calories.

Supper.—Cost 14 cents. Rice muffins, baked tomatoes, apple butter, coffee.
Protein, 41 grams. Energy, 1,066 calories.
Total protein, 120 grams; total energy, 3,101 calories; total cost, 56 cents.

COOKING RECIPES FOR WINTER MENUS.

CREAMED HAKE. After freeing two pounds of the fish from bones and skin, flake it, then cover it with boiling water: put a cover on the pan and keep it on the back of the stove for ten minutes. Drain the water from it, then pour cream sauce over it and serve.

CREAM SAUCE. 2 T.* butter, 2 T. flour, 1 C.* milk, ½ t.* salt, ⅛ t. pepper. After melting the butter over steam, or on a cool part of the stove, add the flour and stir over the fire for one minute. Add the milk and the mixed salt and pepper, then stir the mixture until it thickens, after which cook over steam for ten minutes. Serve while hot.

IRISH STEW WITH DUMPLINGS. 1 lb. beef (brisket), 1 slice salt pork, 1 onion, 4

*T, Tablespoonful; t, Teaspoonful; c, Cupful.

potatoes. Cut the meat into two-inch pieces, then dredge them with flour and brown them all over in the pork fat with the sliced onion. Cover the meat and onion with boiling water and let the mixture cook slowly on the back of the stove. In the meantime pare and dice the potatoes and boil them for ten minutes, then drain the water from them and add them to the stew when the meat is tender. When the potatoes are nearly done, put in the dumplings, pouring off the liquid, if necessary, so they will rest on the potatoes. Keep the pan closely covered and let the stew cook for ten minutes. Take out the dumplings, season the stew with salt and pepper and put it in the centre of a platter, then place the dumplings around the edge.

Dumplings. 1 pt. flour, ½ t. salt, 1 C. milk (scant), 3 t. baking powder. Make a soft dough and flatten it out half an inch thick, then cut into small rounds or mix softer and drop by the spoonful into the hot stew.

Cold Slaw. ¼ lb. salt pork, 4 T. vinegar, 1 onion 1 t. salt, ⅓ medium-sized head of cabbage. Put the pork into a pan with half a cup of water; let it boil until the water evaporates, then cook until the pork is brown and crisp. When the fat is cool add it to the rest of the ingredients and pour the mixture over the thinly sliced cabbage.

Apple Pie. 1½ C. flour, 1 t. salt, 8 T. drippings, about ¾ C. ice water. After sifting the flour and salt together add the shortening and mix by cutting together with a knife, add the water slowly, still mixing with a knife, until a dry, crumbly paste is formed, but all of the flour is moistened. Turn this out on a board without flour and, after rolling it into a thin sheet, turn the paste around the roll again. Continue this process until the materials are well blended and the paste is smooth. Keep in a cool place until it is quite firm. It is better kept over night.

Roll out one-half of the paste to fit the pie pan, cover this with a layer of apples which have been cored, pared and cut into thin slices across the core. Sprinkle with sugar and little cinnamon. Continue to put in these layers until the pan is full, having it higher in the centre than on the sides. Put on a cover of pastry, fasten the edges down, then trim the pie, holding the knife well under the plate. Make several openings on the top for the escape of steam, then bake it in a moderately hot oven until it is brown, about thirty minutes. Remove it at once from the plate and serve either hot or cold.

Corn Bread. 1 pt. meal 1 t. salt, 1 T. fat from bacon, 1 t. soda, 1 pt. sour buttermilk. Pour over the meal enough boiling water to scald it. The meal must be moist not wet. Add the shortening, salt and the soda, which has been mixed with a little cold water. Stir this until it is thoroughly mixed, then put in the milk. Bake it in a quick oven in shallow pans for about forty-five minutes. Serve at once.

Kidney Stew. Split the kidneys lengthwise in halves and trim off every bit of sinew and fat from the inside, then cut the kidney into small pieces. Put them in a saucepan and cover them with cold water, then heat the water until it is nearly boiling. Drain this water off and cover the kidneys again with cold water, then heat the water as before. Repeat this, thus making three treatments. Be careful each time that the water does not boil at all or the kidneys will be hard and tough. Discard all the water. Re-heat the kidney in a brown sauce, season it with salt and pepper and serve it.

Brown Sauce. 2 T. butter, 2 T. flour, 1 C. stock or water, ½ t. salt, ⅛ t. pepper. After browning the butter add to it the flour and brown this mixture, then add the stock or water and stir until it is thick. Season and add the prepared kidney. Serve at once.

To Boil Corned Beef. Wash the meat well and put it on in cold water. Bring slowly to simmering point and let it simmer thirty minutes for every pound of meat. If the meat is to be served cold, allow it to cool in the liquor in which it was boiled.

Tapioca with Milk and Sugar. Cover one cup of flake tapioca with cold water and let stand over night. In the morning drain the water from it and add a quart of hot water. Cook over a slow fire until it is quite transparent, then add a pinch of salt and the rind and juice of one lemon. Pour this into molds which have been wet with water and keep in a cool place. When firm turn them out on a platter and serve with milk and sugar.

Fried Mush. 1 pt. water, 1 t. salt, ½ C. yellow meal, 1 egg. Scatter the meal slowly into the boiling salted water, stirring constantly, then let the mixture bubble once or twice. Place the pan over hot water and let it cook for two hours, after which turn the mush into a square pan and keep

in a cool place until it is firm. Cut it into slices, half an inch thick, and cover them with the beaten egg which has been mixed with one tablespoonful of cold water. Cook these in smoking hot fat (enough to cover the pieces) until they are a golden brown. Serve at once. Note: Two saucepans may be used for cooking the mush, the smaller one resting on a piece of wire gauze in the bottom of the larger one, which contains the water. The fat used is made from the small pieces of fat meat which may be purchased from the butcher at two cents per pound. The fat is strained and kept in a cool place for future use.

Stewed Prunes. After washing one pound of prunes, cover them with cold water and let them stand for several hours. Put them on the stove in the same water and let them cook slowly until a straw will go through them easily. Put the prunes in a dish, sweeten the liquid, let it boil for two minutes, then pour it over the prunes.

Note: All dried fruits should be soaked in the water before they are cooked.

Meat Cakes. 1 lb. beef, 1 t. salt, ⅛ t. pepper. Use the lower part of the round, which may be purchased in some markets for six cents per pound. Grind the meat or have the butcher chop it with a cleaver until it is quite fine, then mix the seasoning with it, and shape it into small cakes, having the edge as thick as the centre. Put enough fat in a hot spider to keep the meat from sticking to the pan, put in the cakes and shake the pan over the fire until they are brown all over. Now let them cook more slowly, allowing seven minutes if they are an inch thick, turning them occasionally. After taking out the cakes, put into the pan one tablespoonful of drippings and the same amount of flour, stir well, then add half a cup of cold water and cook until it thickens. Season with salt and pepper and serve with meat cakes.

Split Pea Soup. 1 C. split peas, 6 pts. cold water, 1 onion, 2-inch cube salt pork, 2 T. drippings, 2 T. flour, 1½ t. salt, ⅛ t. pepper. After picking over the peas, wash them and let them soak in cold water for five or six hours. Add the pork and onions which have been cut into small pieces and cooked until they are a light brown. Let this mixture cook slowly for about four hours, after which strain it, mix the fat with the flour and add to the soup, stirring constantly until the mixture thickens, then let it cook for ten minutes. Season and serve at once.

Braised Beef's Heart. After soaking the heart in cold water for three hours, remove the muscles from the inside and the blood. Make a forcemeat of one cup of bread crumbs, two tablespoonfuls of drippings, one tablespoonful of thyme, one tablespoonful of chopped celery tops, one teaspoonful of onion juice, half a teaspoonful of salt, one-eighth of a teaspoonful of pepper. Mix and stuff the heart. Tie it together with twine, and put it into a pan which has a close-fitting cover. Add enough boiling water to half cover the heart, put on the lid and cook in a moderately-heated oven for three hours. Brow two tablespoonfuls of fat, add two tablespoonfuls of flour, and when well mixed, add the water in which the heart was cooked. Stir until it thickens, season with salt and pepper. Dish the heart and pour the sauce over it, then serve.

Apricot Roll. 2 C. flour, ½ t. salt, ⅓ lb. suet, 1 pt. apricots. Free the suet from the fibre and skin, then chop it fine or press it through a wire basket. Mix this with the flour and salt and add gradually enough cold water to make a soft dough. Roll it out on a floured board into a sheet about an inch thick, spread the apricots thickly over the dough, roll it up and tie it in a well-floured cloth, leaving plenty of room for it to swell. Put it into a pot of boiling water and boil for two hours, or it may be steamed two hours and a half. Serve hot with vanilla sauce.

Vanilla Sauce. 2 T. butter, 2 T. cornstarch, ½ C. sugar, 1½ C. water, 1 t. vanilla. After heating the butter and water to boiling point, stir in the mixed cornstarch and sugar. Cook the mixture for ten minutes, then flavor and serve.

Corned Beef Hash. 1 pt. finely chopped beef, 1 pt. boiled potatoes, ½ t. salt, ⅛ t. pepper, 2 T. fat.

Cut the potatoes into small pieces and mix them with the rest of the ingredients. Put this into a heated spider, add enough hot water to moisten and stir until the mixture is well heated, then pack it closely in the pan, cover it and let it cook until it is well browned on the bottom. Turn it out on a platter and serve.

Apple Butter Short Cake. 1 pt. flour, 1 t. salt, 3 T. drippings, 2 t. baking powder, milk or water (about ¾ C.)

Sift the flour with the salt and baking powder, then add the fat and mix well. Pour in the water slowly, mixing with a knife until soft dough is formed. Turn it

out on a floured board and, after surrounding it with flour, roll it into a thin sheet, about half an inch thick. Cut it into four-inch squares and bake them in a quick oven until they are a light brown, about twenty minutes. Split each square and put the apple butter between. Serve while hot.

Pigs' Feet. After scraping a set of four of the feet, soak them in cold water for several hours, then wash and scrub them. Split the feet and put them on in cold water and let them simmer until tender. Put them in an earthen jar, season with salt and pepper and pour over them hot, spiced vinegar. They will be ready for use the next day.

Spiced Vinegar. Boil for one minute a half pint of cider vinegar, 12 whole cloves, 3 inches of cinnamon bark and two bay leaves.

Potato-Cakes. Mash 1 pt. boiled potatoes, then season them with salt and pepper and moisten with hot milk. Make into cakes and brown in a pan with a small quantity of fat. Serve hot.

Recipes for Summer Menus.

Corn Dodgers. 2 C. white meal, 6 T. skim milk, 2 T. shortening, 1 t. salt.

After scalding the meal with boiling water, using just enough to moisten the meal, add the shortening and stir until it is well mixed, then put in the salt and milk. Put the mixture by spoonfuls in a large baking pan, flatten into small cakes and keep them separate. Bake in a moderately heated oven until brown on both sides, then serve.

Stewed Tripe. 2 lbs. boiled tripe, 2 oz. salt pork (ham may be used), ½ medium-sized onion, 1 T. chopped parsley, 1 bay leaf, 2 T. flour, 1 pt. milk, 1 t. salt, ⅛ t. pepper.

Cut the tripe into pieces about an inch and a half long and a half inch wide. Dice the pork and put in a pan with the sliced onion and the bay leaf. Stir over the fire until quite brown, then add the flour, when well mixed add the milk. Stir this until it is as thick as ordinary cream, after which put in the salt, pepper and the tripe, and keep over a very moderate fire for five minutes. Add the parsley and serve at once.

Rice Pudding. ½ C. rice, ½ C. sugar, 1 pinch of salt, 1 qt. of milk.

After washing the rice thoroughly, let it soak in the milk for half an hour, after which add the salt and sugar. Pour the mixture into a deep pan, cover it and let it bake about two hours, slowly at first, until the rice has softened and thickened the milk, then let it brown slightly. This may be served hot or cold.

Beef Stew. 1 lb. plate or brisket, 4 potatoes, 1 t. salt, 1 carrot, 1 T. fat, 1 T. flour, ⅛ t. pepper.

Cleanse the meat by wiping it with a damp cloth or by scraping it with the back of the knife. Cut it into pieces about two inches square, and put it into a saucepan with the bones and sliced carrot. Pour over this enough boiling water to cover well, about a pint and a half, and let it simmer until the meat is tender, then add the diced and parboiled potatoes. When the potatoes are done thin the mixed fat and flour with a little of the hot liquor from the stew, and after pouring it into the stew stir it until it thickens slightly. Cook a few minutes longer, then remove the bones, season and serve.

Corn Cakes. 1 pt. meal, ½ C. flour, 1 pt. sour buttermilk, 1½ t. soda, 1 T. fat, 1 egg, 1 t. salt.

Scald the meal with sufficient boiling water to moisten, then put in the fat and stir until well mixed. When this is cool add the salt, flour and the buttermilk. Stir in the beaten egg and the soda, which is mixed with a little cold water. Bake in small cakes on a lightly greased hot griddle.

Gingerbread. 1 C. molasses, ⅓ C. drippings, 1 t. soda, ½ t. salt, 1 C. sour buttermilk, 1 T. ginger, 3 C. flour, 1 t. cinnamon, ½ t. allspice.

After mixing the salt and spices with the molasses add the fat, after which add flour and buttermilk alternately, then beat until perfectly smooth. Stir in the soda which is mixed with a little cold water and partly fill greased gem pans with the batter. Bake in a moderately hot oven about thirty minutes or until the cakes are a light brown.

Chartreuse of Mutton. 1 C. cooked chopped mutton, 1 t. chopped parsley, ½ t. onion juice, 1 t. lemon juice, ¼ t. salt, 2 T. butter, 1 C. stock or water, 2 T. flour, little cayenne.

Make sauce as directed for cream sauce, then add the rest of the ingredients and mix thoroughly. Line a greased mold with hot boiled or steamed rice, having the layer about half an inch thick, then fill the

centre with the mutton mixture and cover the top evenly with rice. Steam forty-five minutes, then turn from the mold and serve with tomato sauce. The greased mold may be coated with bread crumbs, then lined with mashed potatoes and, after filling with the mutton, covered with potato. Bake.

TOMATO SAUCE. 2 T. drippings, 1 C. strained tomatoes, 2 T. flour, ½ t. salt, ⅛ t. pepper.

After melting the fat add the flour and cook for one minute, then add the strained tomatoes, the salt and the pepper. Stir until it thickens, then serve.

SCRAPPLE. 4 pts. water in which the lamb was cooked, 1 lb. scrap meat, 3 t. salt, 1 t. thyme, 1 t. sweet marjoram, 1 pt. meal, ¼ t. pepper.

After cleansing the meat, by wiping it with a damp cloth, cut it into small pieces and cook it slowly in the mutton broth until it will easily separate. See that there is one quart of the liquid and that the meat is in very small pieces. Season the mixture of water and meat, put it on the stove and, when it reaches boiling point, stir in the meal. Cook over hot water for two hours, then add the thyme and morjoram and, when well mixed, turn it into square pans and stand away to cool. When this is firm cut it into slices and brown in a little fat.

RICE MUFFINS. 2¼ C. flour, 1 C. milk, ¾ C. hot rice, 1 egg, 5 t. baking powder, 2 T. butter or drippings, 1½ t. salt.

After mixing the flower with the salt, add the rice, which has been pressed through a strainer, and the milk which is mixed with the beaten yolk of the egg. Beat until the batter is quite smooth, then add the melted fat, stir in carefully the baking powder and then fold in the stiffly beaten white. Partly fill greased gem pans with the batter and bake in a moderately hot oven until a light brown, about thirty minutes. Serve hot.

QUANTITIES OF MATERIAL TO BE USED FOR A FAMILY OF SIX WHEN NOT GIVEN IN COOKING RECIPES.

BREAKFAST.

Uncooked hominy, 1 C.	Stewed prunes, 1 lb.
Skim milk, 3 gills.	Rolled wheat, 1 C.
Toast, *1 loaf.	Potomac herring, 3.
Butter, *3 oz.	Corn flakes, 2 C.
Coffee, 4 T.	Fried tomatoes, 8.
Kidney, One.	Boiled eggs, 12.

*Same quantity each time used.

DINNER.

Uncooked rice, 1½ C.	Turnips (mashed), 8.
Corned beef, 8 lbs. for 3 meals.	Potatoes, 6.
Potatoes, 12, 3 in. long.	Escarolle, 1 head.
Spinach, ¼ pk.	Raw tomatoes, 6.
Milk for tapioca, 3 gills.	Leg of lamb, 7 lbs. for 3 meals.
Sugar for tapioca, 2 T.	Rice, 1 C.
Beef's heart, 1.	Corn, 12 ears.
Boiled cabbage, ¾ head.	Squash, 4.
Boiled onions, 6.	String beans ¼ pk.
Potatoes, 6.	Blackberries, 1 qt.
Salt pork, 1½ lbs.	Milk, 3 gills.

SUPPER.

Cottage cheese, 1 pt.	Cottage cheese, 1 pt.
Molasses, 3 gills.	Potatoes, 9.
Pig's feet, 1 set.	Onions (raw), 6.
Potatoes, 8.	Tomatoes, ¼ pk.
Apples, ¼ pk.	Apple butter, ½ pt.

WORLD'S TEMPERANCE PRESS PROJECTED

The Temperance Centennial at Saratoga, in 1908, to which delegates were sent by such international reform societies as the W. C. T. U., the Good Templars, the Sons of Temperance, the International Reform Bureau, and such national bodies as the American Anti-Saloon League, the National Temperance Society, the Interchurch Federation and the Dominion Temperance Alliance, unanimously approved a resolution moved by the writer, that a "WORLD'S TEMPERANCE PRESS" is desirable, through which literature on temperance and allied reforms can be accurately prepared and abundantly printed in the most economical manner for reform societies everywhere. A committee was appointed to realize the project, which has found financial and other difficulties in its path. But we believe there is no better investment for an intelligent philanthropist who would use his money to make "a better world here and now" than to endow a "WORLD'S TEMPERANCE PRESS," including printing and mailing offices, from which six times as much literature could be sent out for the same money as when societies act separately, and also a TEMPERANCE LITERATURE COMMISSION, on which there should be a scientist, a jurist and a sociologist, with endowed salaries, whose work should be to supply all temperance organizations with accurate statements of scientific experiments, laws, decisions and reform news, to serve all reform societies as the Associated Press serves all standard newspapers.

THE ALLIED REFORMS.

The liquor dealers in the United States, aroused by the prohibition "wave" of 1907-8, did three things to check it, with such success that the temperance forces will have to do the same to prevent a recession of the "wave": first, they got together in a national council of war; second, they established a well-financed national press bureau; third, they enlisted allied trades, representing millions of votes and billions of money. By skillful and industrious agents, supplied with persuasive literature in abundance, they convinced those engaged in the glass business, for example—masters and men alike—that if drunkards were no longer allowed to "smash things" in the bar-rooms there would soon be nothing to *blow*—except the prohibitionists. The coopers, in national convention assembled, voted unanimously to co-operate with brewers and distillers in fighting prohibition, having been persuaded that bars and barrels must sink or swim together, forgetting, in the lack of rebuttal literature, which united temperance forces should have furnished, that if fewer barrels were used to impoverish, there would be more money to buy oil barrels to light up the darkened homes of drinking men, and more barrels of flour to feed their famished families.

"The children of light" should learn, even from the children of the devil, not only to "get together," but to ENLIST ALL THE ALLIED REFORMS.

Specializing has its value in reform as elsewhere, particularly in the case of laymen; but we expect every preacher at least to be four-square against all the big four evils—intemperance, impurity, Sabbath-breaking and gambling—which are really but four sides of one frowning fortress. And if the preacher should fight them all, surely the united church in every city and town should fight them all. In most cases there are not enough reformers to officer and finance four societies to operate independently against the four sides of the fort. The result is that there is probably not one city in the world of less than one hundred thousand population where there is adequate organization against all these evils. The temperance committees of the great denominations, in their first meeting at Pittsburg, on motion of the writer, voted unanimously that church temperance committees should each be expanded to include all moral reforms. We hope to see all the great temperance societies follow the W. C. T. U. in the policy of making every "Union" a "union" of reform specialists, who meet each to report on her own reform and hear of the progress of other reforms, under the wise motto for all: "Know everything of something, and something of everything." Some societies may not be ready for a union of forty specialists, but surely there should be a union of those who fight intemperance, impurity and gambling.

If anyone thinks that one society cannot fight all four evils successfully, the answer is ready in the history of the International Reform Bureau, which has captured breastworks on all four sides of the fort, in local, national and international fields. The Civic League of Maine (address, Waterville) is a good example of such a union of reforms in the State field. The Methodists and Presbyterians of Canada have each a "Department of Moral and Social Reform," with paid secretaries who rank with the denominational missionary secretaries. Indeed, reform is a branch of missions: of city missions, of home missions, of foreign missions.

Why should not the churches of a city, having located various missions in the slums to plant good seed, unite in a Home Protection Committee to pull up the weeds of a bad moral environment: the corrupt literature, the foul shows, the dens of drink and vice, that not only shadow the city mission work but also the work of the city churches, and endanger all homes? If some reform organizations already exist let them be federated and supplemented to cover the whole field of moral reform.

As to home missions, we spend great sums to educate ministers and send them to frontier churches, built and supported with missionary money, where there will be scarcely a man in the audience, because the home missionary agencies have no united organization to secure laws that will protect Sunday rest and give boys and men a decent chance to be good!

In the field of foreign missions, who can fail to see that an intelligent prosecution of Christian work in China requires such an anti-opium field-marshal as the International Reform Bureau has furnished (see p. 86), with the cordial approval of the missionaries.

TEMPERANCE REFORM NOT A PANACEA.

As many in the churches are wrong in assuming that to "get right with God" individually, which means to get the motives right, will make a man *right with men* in all the complicated social relations of modern life, that can be fully adjusted only by education and organization, so many reformers assume that because alcohol promotes impurity, gambling and Sabbath-breaking, the abolition of the bar will nearly, if not quite, destroy these allies also. This common theory will not bear five minutes' examination. There are hundreds of millions of reasons for rejecting it—the Hindus, Buddhists and Mohammedans, who have been total abstainers and prohibitionists for centuries—and Europeans and Americans may well bow with shame before Asia's better record on this problem; but Asia will hardly claim that the elimination of the drink habit among millions of its people abolished all other social ills. Maine and North Dakota, leaders in prohibition, have been until recently leaders also in divorce. Worcester, largest of cities to vote itself free of saloons, saw its bar-room loafers turn to the vaudeville shows for another kind of intoxication, which the good people had not organized to fight.

In moral warfare there are generals who can fight well with nothing larger than one regiment of the army, but the ministers and churches and reform bodies of each city, of each State, of each nation, should unite all regiments of social welfare in one army to fight the allied vices all along the line. Every preacher at least should be worthy of that great saying, "HE SAW LIFE STEADILY AND SAW IT WHOLE."

Forward Movement for Progress in Churches.

[Resolutions for adoption by church officers and church courts.]

Whereas, religion includes not only the righting of man's personal relation to God, as required by the first commandment, but no less the righting of man's social relations to man; and

Whereas, churches have by frequent resolutions of their assemblies and conferences and conventions recognized that they have an obligation to promote those moral reforms that aim at right social relations, but have not yet made adequate provision for promoting such reforms in their schedules of work and benevolence; therefore

Resolved, that this body hereby adds to its list of committees a committee to help carry out its resolutions, to be known as the Committee on Moral Reforms, and we hereby invite all other religious bodies, local and national, to appoint such committees to act together, not politically or as a law and order league, but by public meetings, by distribution of literature, by petitions and protests and personal appeal to create a better moral environment for our young people, by which conversion shall be helped before and after—as weeding and fencing co-operate with planting.

TEMPERANCE PERIODICALS, BOOKS AND LEAFLETS.

TEMPERANCE PAPERS AND MAGAZINES IN MANY LANDS.

(We can find room only for periodicals and literature of national and international range.)

Published in United States.

National Prohibitionist, Chicago,
Weekly Organ of Prohibition Party.

American Issue, Chicago,
Weekly Organ of Anti-Saloon League.

Union Signal, Evanston, Ill.,
Weekly Organ of National W. C. T. U.

National Advocate, New York City,
Monthly Organ of National Temperance Society and Publication House.

Twentieth Century Quarterly, 206 Pennsylvania Ave., S. E., Washington, D. C.,
Organ of International Reform Bureau.

Quarterly Journal of Inebriety, Hartford, Conn.,
Organ of the American Association for the Study and Cure of Inebriety.

School Physiology Journal, 23 Trull St., Boston, Mass.,
Organ of the Scientific Temperance Federation.

The Bulletin of the Catholic Total Abstinence Union of America, Rockland, Me.

Published in Canada.

The Pioneer, 52 Confederation Life Building, Toronto,
Organ of Dominion Temperance Alliance.

Canada's White Ribbon Bulletin, Montreal, Quebec.
Official Organ Canada W. C. T. U.

Canadian White Ribbon Tidings, 240 Dundas St., London, Ont.
Official Organ Ontario W. C. T. U.

The Canadian Royal Templar, Hamilton, Ontario,
Official Organ of the Royal Templars of Canada.

Sons of Temperance Record, Aurora, Ontario,
Official Organ of the Ontario Sons of Temperance.

Forward, Windsor, Nova Scotia,
Organ Nova Scotia Sons of Temperance.

Published in Great Britain.

British Journal of Inebriety, 8 Henrietta St., Covent Garden, London.
Organ of the British Society for the Study of Inebriety.

Medical Temperance Review, Bartholomew Close, London, E. C.,
Organ of British Medical Temperance Association.

National Temperance Quarterly, 34 Paternoster Row, London, E. C.,
Organ of National Temperance League.

The Alliance News, Governor Chambers, 16 Deansgate, Manchester, England,
Official Organ of the United Kingdom Alliance.

The Temperance Leader, 108 Hope Street, Glasgow, Scotland,
Official Organ of the Scottish Temperance League.

Everybody's Monthly, 20 Lombard St., Belfast, Ireland,
Official Organ of the Irish Temperance League.

Band of Hope Chronicle, 59-60 Old Bailey, London, E. C.,
Official Organ of the Band of Hope Union of the United Kingdom.

The Good Templars Watchword, 163 Edmund St., Birmingham, England,
The Official Organ of the Grand Lodge of England.

The Good Templar, 4th St., Enoch Square, Glasgow, Scotland,
Official Organ of the Grand Lodge of Scotland.

International Good Templar, 100 Hill St., Glasgow, Scotland,
Monthly Organ of International Grand Lodge.

The Irish Templar, City Chambers, Royal Ave., Belfast, Ireland,
Official Organ of the Grand Lodge of Ireland.

Wings, 4 Ludgate Hill, London, E. C.,
Official Organ of the Women's Total Abstinence Union of England.

World's W. C. T. U. Bulletin, Ripley, Derbyshire, England,
Official Organ World's W. C. T. U.

The White Ribbon, 147 Victoria St., Westminster, London, England,
Official Organ of the England and Wales W. C. T. U.

The Scottish Women's Temperance News,
Official Organ of the Scotland W. C. T. U.

The Scottish Reformer, 108 Douglas St., Glasgow, Scotland.

Onward, 207-209 Deansgate, Manchester, Eng.

Father Mathew Record, Dublin.

Abkari, 36 Iveley Road, Clapham, London, S. W.,
Organ of Anglo-Indian Temperance Association.

Published in Australia.

The Alliance Record, Swanson St., Melbourne, Australia.

The Australian Temperance World, 275 Clarence St., Sidney, Australia.

Light, 528 Kent St., Sidney, Australia.

The Vanguard, 100 Willis St., Wellington, New Zealand.

The White Ribbon Outlook, 112 Queen St., Brisbane, Queensland, Australia,
Official Organ of the Australia W. C. T. U.

White Ribbon Signal,
Organ of W. C. T. U. of Victoria.

The New Zealand White Ribbon, Box 114, Christchurch, New Zealand,
Official Organ of the New Zealand W. C. T. U.

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The Swedish White Ribbon, Stockholm, Sweden,
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Unitarian Temperance Society, 25 Beacon St., Boston, furnish many short leaflets free, postpaid. Send for samples.

TEMPERANCE LEAFLETS FOR FREE DISTRIBUTION.

The "wave of reform," on close inspection, turns out to be a plowed field, waiting for seed. In the span that drew the plow, Opposition to Drink was less potent than Opposition to the Bar-room. Many who know by daily observation that the saloon is a nest of poverty, lawlessness and political corruption, do not yet know of the recent experiments on **alcohol**, and so attribute the saloon's evil influence to its **atmosphere**, and go right on drinking at home after voting "no license." This personal demand keeps up an irregular trade that discredits and often repeals the law. "A campaign of education" is needed scarcely less after election than before, and especially now that liquor dealers have abandoned the "still hunt," and are circulating attractive literature, that is, some of it so skilfully written as to deceive the very elect. We have, therefore, taken a ballot of temperance leaders as to what leaflets, advocating total abstinence or "no license" or both, cheap enough for free distribution to every home in a community, are also adapted for monthly circulation all over the English-speaking world. The eleven first named were most frequently indorsed, but the others are also suitable for temperance seed wherever the English language can be read. We add also a selection of leaflets in German. Ten books first named on next page selected on same ballot.

"Why Abstain? Why Prohibit?" Illustrated. 35 cts. per 100. International Reform Bureau, Washington, D. C.

"Judge Morse's Reasons," 35 cts. per 100. Baptist Temperance Committee, 49 Clermont Avenue, New York.

"Why the Man Who Works for a Living Should Not Drink Beer," by Mrs. Mary H. Hunt. 15 cts. per 100. Presbyterian Temperance Committee, Pittsburg.

"Facts Concerning Alcohol," by Heinrich Quensel. 15 cts. per 100. Scientific Temperance Federation, Boston.

"Scientific Testimony on Beer. 35 cts. per 100. International Reform Bureau.

"Worldwide Prohibition, No License Arguments from Many Lands." Illustrated. 50 cts. per 100. International Reform Bureau.

"The Influence of Alcohol Upon the Public Health," by Dr. Frederick Peterson. 40 cts. per 100. National Temperance Society, New York.

"False Claims for Wine," by E. L. Tronseau. 30 cts. per 100. Scientific Temperance Federation.

"The Justification of the Moderate Drinker," by Sir Thomas Barlow, K. C., M.D., Central Temperance Book Room, 4 London House Yard, Paternoster Row, E. C., London.

"Do Saloons Help Business?" Address of Hon. C. W. Trickett. $1 per 100. Phalanx Printing Co., Indianapolis, Ind.

"Experiments with Alcohol." $1 per 100. Massachusetts Total Abstinence Society, Boston.

"The Saloon an Unmitigated Curse," by Rev. Father Cassidy. 50 cts. per 100. National W. C. T. U., Evanston, Ill.

"Cigarettes: A Perilous Intemperance," by Zillah Foster Stevens. $1 per 100. Sunday-School Times, Philadelphia.

"The License System," by Hon. Seaborn Wright. 50 cts. per 100. National W. C. T. U.

"The Moderate Drinker," by L. D. Mason, M.D. 25 cts. per 100. National Temperance Society, New York.

"Guiding Principles for Christian Voters." 35 cts. per 100. International Reform Bureau.

"Employers Prefer Total Abstainers." 15 cts. per 100. National Temperance Society.

"Is Prohibition in Maine a Success?" by Mrs. L. M. N. Stevens, National W. C. T. U.

"The Dispensary—Is it a Deliverance or a Delusion?" by Dr. Wilbur F. Crafts. 15 cts. per 100. International Reform Bureau.

"Does it Pay?" by Prof. Chas. Scanlon. 15 cts. per 100. Presbyterian Temperance Committee.

"Charged with Murder." 15 cts. per 100. Presbyterian Temperance Committee.

A powerful leaflet for "College Students," by President D. S. Jordan. 75 cts. per 100. Mrs. Edith Smith Davis, W. C. T. U. Scientific Temperance Department, 561, 33d St., Milwaukee, Wis.

German Leaflets.

"Die Alkoholfrage," by Prof. Bunge, University of Basle. 5 cts. each; $3 per 100; 200 or more, $2.50 per 100.

"Deutschtum und Alkohol," by Dr. W. Schultz. 5 cts. each; $3 per 100; 200 or more, $2.50 per 100.

"Die Gefahren des Biergenusses," by Dr. Hugo Hoppe. 5 cts. each; $3 per 100; 200 or more, $2.50 per 100. (English translation, 5 cts.).

"Was muss der Arbeiter vom Alkohol wissen?"

"Was muss die Frau und Mutter vom Alkohol wissen?" (On the reverse, Gebt Euern Kindern keinen Tropfen Wein usw?")

"Was muss die schulentlassene Jugend vom Alkohol wissen?"

"Was mus der Lehrer als beruf. Diener d. öff. Wohles v. d. Alkoholfrage wissen?" Price on these last four, 24 cents per 100; $1.75 per 1,000. Orders filled only in 100 lots.

All these German leaflets may be ordered from Scientific Temperance Federation, 23 Trull Street, Boston. Send to author for pamphlet by Professor J. G. Evart, Hillsboro, Kan., entitled "Deutschtum und die Trinkfrage" (the German and the Drink Question), 50 cents per 100. Ask him for list of other German leaflets.

The following appeal of an alert German banker in Nebraska should be heard and heeded: "The aim of the National German-American Alliance is to federate all the German societies in America and affiliate with all other foreign societies, thus presenting a solid front of immigrants to the forces working for the annihilation of alcoholism. What are we going to do about it? We can do much. The list of German anti-alcohol literature is immense and most excellent, and by proper use of the same we will win over thousands of Germans. Permit me to urge the importance of this work. I am persuaded that if properly done it will have far-reaching results."

TEMPERANCE BOOKS FOR MINISTERS AND MORAL LEADERS*

[Selected by a ballot of twenty temperance leaders.]

Temperance Progress in the 19th Century. By John G. Wooley and W. E. Johnson. Cloth, 12mo. 533 pp. $2 (8s.)

Alcohol and the Human Body. By Sir Victor Horsley, F.R.S., and Mary D. Sturge, M.D. Cloth, 12mo. 400 pp. 96 cts. net (4s.)

The Legalized Outlaw. By Judge Samuel R. Artman. Cloth, 12mo. 295 pp. $1 (4s.)

The Psychology of Alcoholism. By Geo. B. Cutten, Ph.D. Cloth. $1.50 (6s.)

Intoxicating Drinks and Drugs in All Times and Lands. By Dr. and Mrs. Wilbur F. Crafts and Misses Mary and Margaret W. Leitch. 12mo. 288 pp. Illustrated. Cloth. 75c (3s.); paper, 35c. (1s. 6d.)

World Book of Temperance. By Dr. and Mrs. Wilbur F. Crafts. Octavo. 288 pp. Illustrated. Cloth, 75c. (3s.); paper, 35c. (1s. 6d.) Abridged edition, 128 pp. Cloth, 25c. (1s.); paper, 15c. (7½d.)

Social Welfare and the Liquor Problem. By Harry S. Warner. (A study course of the Intercollegiate Prohibition Association). 225 pp. Cloth, 75c. (3s.); paper, 35c. (1s. 6d.)

Christian Citizenship. By John G. Wooley. 2 vols., cloth, $1 (4s.) (Biblical Foundations of Christian Politics.)

Anti-Saloon Year Book. By Ernest H. Cherrington. 12mo, illustrated. 256 pp. Cloth, 60c. (2s. 6d.); paper, 35c. (1s. 6d.)

The American Prohibition Year Book. By Hon. A. E. Wilson. Cloth, 50c. (2s.); paper, 25c. (1s.)

A Century of Drink Reform in the United States. By August Fehlandt. Cloth, $1.50.

Practical Christian Sociology. By Dr. Wilbur F. Crafts. (Treats temperance problem with allied reforms; adapted for study by class or club.) 522 pp. Illustrated. Cloth, $1.50.

The Passing of the Saloon. By Geo. M. Hammell. 436 pp. $2.

The Saloon Problem and Social Reform. By Prof. J. M. Barker. Cloth, $1.10.

Hints and Helps for Temperance. By Charles Wakeley.

The Bible and Temperance Reform. By Dawson Burns.

Temperance Commentary. By Burns and Lees. $1.25.

Miss Willard's Words. Selections by Miss Anna Gordon. Cloth, 50c.

Century Co. will issue articles of Dr. H. S. Williams from McClure's, cloth, 50 cts. The initial article on Alcohol and the Body is sold by the Scientific Temperance Federation at 5 cts. National Temperance Society, New York, issues valuable booklet at same price, entitled: "Alcohol and the Doctors," by Treves, Crothers and Lambert.

Some philanthropist might do a great service to temperance literature by providing the money to publish a large Temperance Cyclopedia, prepared in MS. at cost of J. G. Wooley, by W. E. Johnson, which ought to be placed in libraries all over the world.

These books may all be ordered at following depots of temperance literature: National Temperance Society, 3 E. 14th Street, New York City; Mr. C. R. Jones, 92 La Salle St., Chicago; Dominion Temperance Alliance, Confederation Building, Toronto; Central Temperance Book Room, 3 London House Yard, Paternoster Row, E. C., London.

See that your public library has an up-to-date temperance shelf.

"PEOPLE WILL GO FOR WHISKEY BUT MILK MUST BE BROUGHT TO THE DOOR." THIS TRUE PROVERB SUGGESTS THAT THE PEOPLE WHO MOST NEED TEMPERANCE LITERATURE ARE LEAST LIKELY TO GO FOR IT—TEACHERS IN PUBLIC SCHOOLS AND SUNDAY-SCHOOLS, FOR EXAMPLE —BUT IN MANY CASES WOULD USE IT EFFECTIVELY IF "BROUGHT TO THE DOOR."

VERDICT OF SCHOLARS UPON ALCOHOL.

M. BERTHELOT, Member of the Academies of Science and of Medicine,—
"ALCOHOL IS NOT A FOOD even though it may be fuel . . . Atwater himself did not conclude from his experiments that alcohol is a true food, that is, that it is capable of assimilation by the human organism."

Dr. CHARLES RICHET of the Academy of Medicine,—
"IF ALCOHOLIC DRINKS COULD BE ENTIRELY ABOLISHED, possibly a small portion of nourishment would be lost, but one would have rendered an immense service to humanity."

M. METCHNIKOFF, Chief Attendant at the Pasteur Institute,—
"As for myself I am convinced that ALCOHOL IS A POISON."

Dr. LANCEREAUX of the Academy of Medicine,—
"ALCOHOL IS DANGEROUS, not only on account of the symptoms it induces in the nervous system, but especially on account of the mal-nutrition which it induces in the organism of one who indulges in excess."

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"ALCOHOL, even in the dose which some wish to class as healthful, can surely be the cause of death by diminishing the resistance of the organism to infectious diseases."

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M. ROUX of the Academy of Medicine, Assistant Director of the Pasteur Institute,—
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Dr. MAGNAN of the Academy of Medicine, Chief Physician of St. Anne Insane Asylum,—
"In my opinion, ALCOHOL would not be, IN ANY CASE A FOOD TO BE RECOMMENDED. It pushes into our asylums of the Seine almost one half of the inmates."

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"THE TRUTH IS THIS:—There is not a well proved fact to show that it would be useful to include alcohol in the diet; many people, often without suspecting it, SUFFER FOR HAVING USED IT; I do not know one who has regretted being deprived of it."

Dr. LEGRAIN, Chief Physician of the Asylums of Ville-Evrard,—
"It is scientific to proclaim it a perpetual danger, that alcohol—although a chemical food—is simply useless, and that it is wise to let it alone."

Dr. GARNIER, Chief Physician of the Special Almshouse Infirmary,—
"THE FOOD, ALCOHOL, FEEDS CRIME AND MADNESS: the former is indebted to this substance for about 70 per cent, of its victims; the latter for 33 per cent. Alcohol food! Granting that this term might be chemically correct, it WILL NEVER BE SOCIALLY TRUE. The individual who drinks passes to the toxic dose in an insidious manner especially if he is DELUDED BY THE MIRAGE THAT ALCOHOL IS A FOOD!

CITIZENS! They tell you: "Our alcohol is food." We appeal to YOUR GOOD SENSE, the evidence is in your hands."
Judge the guilty thing! Condemn it! Proscribe it! Suppress it!

DOWN WITH ALCOHOL!

[This is facsimile, except that French is translated into English, of a poster put up all over France, which we hope will be widely duplicated all over the world.]

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